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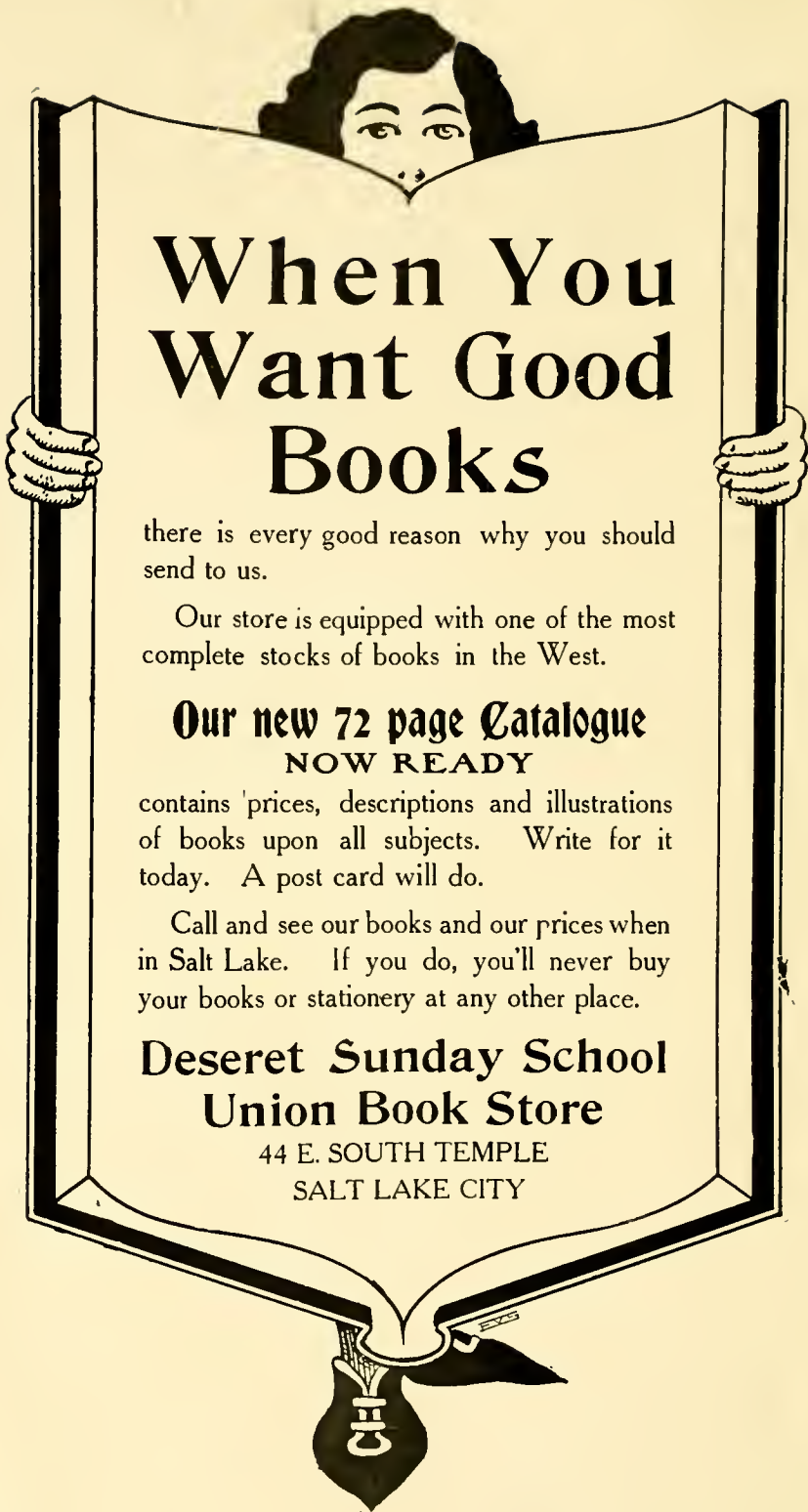
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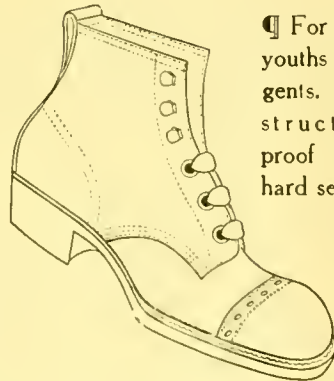
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OUR PIONEERS.

By Grace Ingles Frost.

Our Pioneers!

*With reverential pride we voice the phrase,
And linger fondly o'er each syllable,
As memory recall for us the days,
When with a courage born of faith divine,
For love of God and Truth, there westward came
Those soldiers of the brain and brazen sublime.*

Our Pioneers!

*Who left upon the snow and 'pon the sand,
The sanguine print of feet to mark the way,
And evermore to sanctify the land,
O'er which they forward pressed from day to day.
Tho' rough the untrod road and oh, so long!
Those valiant souls, thro' suffering made strong,
Ne'er raised the weakling's voice of murmuring;
The strength of hope was ever in their song.*

Our Pioneers!

*Whose dauntless spirit formed for man the trail,
Where now the iron horse with lightning speed
Of winged Pegasus flies along the rail,
In answer to the call of modern need.
And should the world ne'er greet with roll of drum,
Nor place for them the flag of glory high,
Unto the work those heroes well have done.
Does nature's changed expression testify.*

O Pioneers!

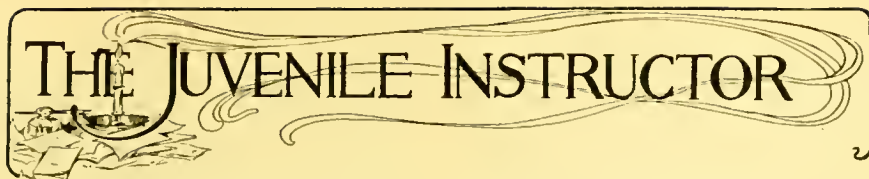
*Our eyes behold yon spires and domes and trees,
The gray of arid waste by salt waves lapped,
While fancy wafts to us upon the breeze,
The odor of the squat-bush and the sage;
And comes a vision of the afterwhile,
When insect hordes such devastation wrought,
That mist of tears obscured the patient smile,
'Til prayer, the gulls, your swift deliverers, brought.*

O Pioneers!

*Who held forth unto those who fain would slay,
The hand to comfort and support and bless,
E'en turning not the Lamanite away,
To hunger forth the Word in his distress.
Most noble sires and mothers, unto you,
We bare the brow. All honor to your name!
The lily and the rose and violet, too,
Must mingle with the laurel for your fame.*



NEW YORK CHORUS OF THE TABERNACLE CHOIR IN THE TEMPLE AT KIRTLAND, OHIO.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION.

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Teaching by Example.

[Remarks by President Charles W. Penrose, at the Conference of the Deseret Sunday School Union, held at the Tabernacle, Salt Lake City, Sunday evening, April 7, 1912.]

If I fail to convey anything interesting or profitable tonight in the remarks that I have to make on the subject selected for me, you will have to attribute it to my youth. Being, as announced, one of the youngest members of the Sunday School Board, you will not expect very much from me, I hope.

We have a great deal of teaching by precept. I do not think there is any organization in the world which is blessed with so much good teaching as the organization called the Church of Jesus Christ of Latter-day Saints; and the Sunday schools connected with the Church, I believe, have more good teaching than any other Sunday school organizations. It is necessary that we be taught by precept. Truth, self-existent and eternal as it is, would be powerless unless it was presented in some form of expression, and the object of our Sunday Schools is to teach the truth, so that the children, the young people, may learn the truth and also put it into practice.

Every precept and principle of the Gospel of the Lord Jesus Christ is practical in its character. When it enters into the soul, it leads to good actions, to proper activities, to right doing as well as right thinking, and one of the objects of our Sunday School Union and the various societies or schools that have been

organized in the different wards and parts of Zion is to train our young people in morality, in religious thought, in spiritual nature, so that they may understand what is right and be trained in the way of doing it.

First of all, it is needful that they be taught something about the true and living God. That is the very beginning of our religion as it is taught to us in all the departments of the Church. Now, in order that faith in God may be properly taught, the teachers and those who have charge of the Sunday Schools, must have that faith themselves. To attempt to teach faith in the Supreme Being without feeling the influence of that faith in the soul will not be very successful. In order to teach faith in God, the teacher must have it himself, and exemplify it in his deeds and doings and in the spirit and influence which he carries. And so in regard to every principle pertaining to the faith of the Latter-day Saints.

One of the duties that are taught to the children in the Sunday Schools is that of punctuality and regular attendance. It is necessary in order that our Sunday Schools may be successfully conducted that all the members of the school shall be present at the time appointed, whatever time that may be. It is good to have it uniform as far as we can throughout all the stakes of Zion; but whatever time is appointed for the assembling of the Sunday School, it is necessary that the members shall be present at that time.

that they shall also be regular in their attendance, not coming to Sunday School on one Sunday and neglecting to come on the next, coming sometimes and staying away sometimes. The nature of the studies that are presented is such that they need to be there regularly and consecutively, that they may learn the lessons in their order as they are presented to them. Now, this is taught in the Sunday Schools. A great deal is said about it when occasion requires; but those who teach punctuality and regularity of attendance should always be in their place at the appointed time. Teachers must exemplify in their actions, by setting this good example to the children, that they may value punctuality, that they themselves have got into the habit of regular attendance, and the superintendent of the Sunday School, if he carry out the instructions that the Lord gave in the rise of the Church concerning the leaders of the people, will be in his place at the beginning.

When the School of the Prophets was organized in the days of the Prophet Joseph Smith, (you will learn by reference to Section 88 of the Doctrine and Covenants), the Lord directed that the leader should be first in his place, and said, "Behold, this is beautiful." So it is in the Sunday School. If the superintendent is first in his place, that is beautiful; and it is a beautiful example to set to the officers and all the members of the school; and if he is always present at every session of the Sunday School, that is another lesson in teaching by example that will be valuable in the Sunday School.

Every teacher and officer of the school should not only be present, if possible, but he should be well attired; that is, neatly clothed and clean in apparel and in person, for this is an example that also should be set to the children, because we teach them by precept the value and beauty of

cleanliness. Every teacher and every officer of the Sunday School should endeavor by the example that he sets to make an impression upon the children which will be stronger in many cases than the mere teaching by precept. You know the old adage that example is better than precept. But when precept and example go together, then a powerful effect is produced upon them that we desire to teach.

We teach the children to observe the Word of Wisdom, and it is considered necessary in choosing persons to act as teachers in the Sunday School that they shall be observers of the Word of Wisdom. That is right and proper. For how can the teachers consistently teach the children to observe the Word of Wisdom if they do not observe it themselves? And if they should attempt to teach it and the odor of tobacco or of strong drink is upon their persons, that will do more harm, perhaps, than the good that can be done by teaching the Word of Wisdom by precept, so *that* example is essential to proper teaching in the Sunday School.

We desire that our children shall exercise a kindly spirit one towards another. This also should be observed by those who teach them. There should be no bickerings among the officers or teachers in our Sunday Schools. There should be nothing in the way of contention. They should be harmonious. If there are persons in these official positions who differ from each other on any point of doctrine or discipline, their differences should not be exhibited in view of the class, or exploited in view of the school. No expression should be used which would convey the idea that they are in conflict. They should be in unity of the spirit and the bonds of peace. They should also be courteous and kind and polite toward each other, not brusque in their ways nor coarse in their expressions, but should

be kindly disposed and manifest kindness and courtesy and good will in setting a good example before the children, and the force of that example will be found to be great.

It is absolutely necessary for the establishment and maintenance of virtue and honor and purity of character among the pupils that the officer and teachers and those that take the lead should be pure in heart, so that they may carry with them this spirit of purity which will shine forth in their countenances and surround them like a halo, so that when they move among the children the very atmosphere that is around them will be conducive to that which is good and pure and virtuous and holy. We have objections very often to the introduction into our common schools of persons from abroad, whose character we do not know; and it is a good precaution to have in our schools, so far as we possibly can, good and pure men and women who will not have any influence or leaning towards impurity or corruption or unvirtuous conduct, for the influence and power that attend the libertine are felt wherever he goes. He may be able to lead astray the innocent. The influence that he carries with him and the example thereof will be found to be evil, and sooner or later he will have to be expelled or his services dispensed with. Now teachers in our Sunday Schools as well as in our day schools, must be men of God, men of purity, men of prayer. They should be persons who pray in secret as well as in the family at home, and it should be understood that they are this kind of individuals, if we wish them to impress the pupils by the force of their example.

I believe that this community in which we live is endeavoring to teach by example the nations of the world—other societies and communities. I believe that as a people we are setting a pattern that is worthy the imitation of others. Of course we have our fail-

ings and weaknesses, like other people, which we have to overcome, and the teachers in our Sunday schools and the superintendents and others who are teachers of the people have faults which are very easily perceived, and it is our duty to endeavor to overcome them as far as we have the power, that we may be a perfect people and that the example we set as well as the principles we teach may be seen to be for the benefit of mankind. The Lord expects us to walk in obedience to his commandments, not only to learn what is right and true and teach it to others, but to live it, that it may be stamped upon our character, that it may be a part of our being, that wherever we go we may carry an influence with us that leads to righteousness, and thus teach by example as well as by precept.

I am very proud to know our young men who are called forth to be teachers of the world carry that kind of influence with them. They teach not only by precept but by example. And I will say to our brethren and sisters whose sons are out in the mission field, that they are teaching not only by precept the principles of salvation to mankind, but exhibit in their lives that they have been called of the Lord and that He is with them. His spirit shines upon their countenances when they stand up to defend the truth. His spirit is with them when they go into the homes of the people and converse with them and the example which they set is having its weight upon mankind. The time will come when, through the practice of righteousness, by teachers and by the people, this church and Kingdom of the living God which is being built up will be the admiration of the world, and Zion will arise and shine, and the glory of God will be seen upon her, and the reign of righteousness will be ushered in, and nations near at hand and afar off, through the examples that will be set by the servants and the handmaidens

of the Lord will be an honor to King Immanuel, and come forward to help to accomplish his purposes in the earth.

When we desire to set a good example to others, to teach them by example, we develop in our souls the good qualities of our nature, and we obtain power to repress those things that are in us which are contrary to the will of God, so that we become self developing; we grow in grace and in the knowledge of the truth and its practice, and in trying to teach others and set them a good example we grow ourselves up to Him who is our living head, who was the great exemplar. The influence of the example of Jesus of Nazareth, whose resurrection was celebrated this day, has been felt down through all the intervening centuries. Not only do his precepts find a place in the minds of honest people, people who desire the truth, but the examples he set of righteousness, of patience, of fidelity to the Father, of forgiveness to his enemies, of firmness for the right, of humility and of those traits of character which were exhibited by the Redeemer of the world and exemplar of mankind—the only perfect man who has dwelt upon this earth—I say the influence of that example has had its effect upon the nations of the world down through all the centuries of time that has intervened. And now we must walk in His ways, and keep His commandments, and pattern after Him in all our doings, and particularly in the Sunday Schools where we work, set an example before the pupils which they will be impressed to follow, and so by precept and example we will lead them along in the path of right.

It is necessary in order that order and union prevail among the pupils in the Sunday schools, that it should exist among the teachers. There should be no contention. We hear sometimes of disputes arising over points of doc-

trine some of which are not essential which need not be introduced, and need not be discussed—they are introduced in a spirit of contention; and cause angry feelings sometimes to be engendered in the bosoms of the contestants. That should be avoided. It is a very bad example to set to the Sunday school to have contention among its officials or among the leading spirits that are connected therewith.

A most excellent institution we have had lately in our Sunday schools is the Parent's Class. I have heard of some splendid lectures being delivered, fine essays written and read, and discourses delivered for the benefit of those classes. Let me give this gentle hint to our Parents' classes. They are for the benefit of parents in their special class of work and knowledge, how to act at home, so that they may set good examples to their children; but they are not particularly theological classes. We have a theological department in all the large Sunday schools of the Church, and although some of them sometimes introduce questions relating to things that are away back in the past, or far into the distant future, and having no particular bearing upon the lessons we should learn about a better life, yet subjects that relate to theology belong to the theological department. And if these parents classes shall be conducted in the spirit in which they are intended, they will have a vast field and will be a great benefit to parents, who will learn how to be exemplars of the truth in the household, so that the parents shall be teachers of the children, by example as well as by precept, and thus they will accomplish good and have joy in their families in time and in all eternity.

The value of example I need not dwell upon in theory. It is like these motion pictures that are being presented which have such an impression upon the minds of the people who at-

tend them. So much interest is aroused that even some of our people called Latter-day Saints have to go there on a Sunday evening, which I am sorry to say. But the effect of good example upon the minds of others is equivalent to the influences of these so-called motion pictures—they become object lessons. Every good thing for which he is known, the good deeds that he performs, the kindly spirit that he carries, the humility that he exhibits, the faith in God and in the religion that he has espoused—all this shines out in the character of the teacher. So, brethren and sisters, if you want to make a good permanent impression upon the rising generation, give them good teachings by precept and set them such an example that you may not be ashamed of it when you appear before the bar of eternal justice and we shall see as we are seen and know as we are known.

God bless the Sunday schools of Israel. They are the best in the world so far as I have seen in my travels among the nations. There are good Sunday schools abroad, among the various Protestant denominations particularly; but I do not believe that there is any Sunday school organization which will favorably compare with ours here at home. And the Sunday School Union, organized for the conduct of these schools through Zion, is composed of men whose hearts are set upon the benefit of the rising generation, the establishment of righteousness and order and peace and beauty and glory, and the Lord is with them. God bless you, and help each one of us to do our duty while we remain on the earth, and set an example worthy the imitation of others, for if we do good ourselves and lead others to do good, Christ has said, great shall be our reward in the kingdom of heaven. Amen.



MARGUERITE.

Historic Pageant of Pioneer Day.

By Albert W. Hadley.

Pioneer Day, with its magnificent pageant of historical events, was produced last year (at Glenwood Park, in Ogden) by a company of Chautauqua actors numbering about five hundred. The magnitude of the production dwarfed any similar attempt at a monster spectacle ever undertaken in the intermountain region and its magnitude was comparable only to its unbounded success.

For months those in charge of the production labored faithfully, scores of groups being trained separately in their respective parts, until the final week, when a series of rehearsals was carried out which demonstrated for the first time that a performance of this magnitude could be successfully enacted by home people.

Nothing could have been more interesting to the old or more instructive to the young, than this mighty procession of events depicting the various stages of



NEPTUNE AND RETINUE. CERES AND RETINUE.

development through which the state of Utah had passed from the earliest times. And no grander stage or more sublime a setting could have been selected than were the towering bluffs opposite the Chautauqua grounds and the descending hills sloping gently down from a height of several hundred feet to the grass-fringed water's edge of Ogden river.

The pageant was divided into eleven scenes, each of which faded imperceptibly into the one following, presenting a continuous and complete story of the development of Utah.

SCENE 1. CONTEST OF CERES AND NEPTUNE FOR UTAH.

At the sound of a distant bugle, the trees and bushes skirting the river at the extreme right are parted gently, and Father Neptune emerges accompanied by a bevy of green-clad mermaids. With majestic stride the ruler of the sea

ascends the heights, pausing now and then to station members of his body-guard at strategic points.

Finally, on mounting to the top, Neptune turns slowly to survey the scene and then waving his trident aloft lays claim to Utah in a thunderous voice. His mermaids then sing:

"The sea, the sea, the great salt sea, shall fill thy vales, oh Utah,
And high upon thy rocky cliffs, Old Neptune be enthroned.
No grasses grow, no rivers flow, no flowers fill thy valleys,
For everywhere the sea shall stretch, its dirges be intoned.
The sea, the sea, the great salt sea, shall fill thy vales, oh Utah."

As the chorus dies away into echo, Ceres appears suddenly on the brow of the hill accompanied by a retinue of grasses, grains and flowers. The Goddess of the Harvest is attired in golden colors and as she advances toward Neptune she waves her wand and drives him slowly backward in retreat. Ever and anon she pauses to replace a mermaid with a flower and as her victory becomes more complete Neptune disappears in the undergrowth from whence he first emerged and Ceres and her retinue burst forth in song:

"No more thy sea shall wash thy peaks, and hide thy sylvan beauty,
But humbly at fair Ceres' feet bow low in reverent duty:
For far along thy mountains grand, where poplars tall like sentinels stand
And flowers fair bedeck the land, thou shalt shine, oh Utah.

The rippling streams shall kiss old earth,
Their juicy fruits shall have their birth.
The flocks at even go to rest,
And human kind be at its best.
The sea, the sea, the great salt sea,
No more thy master, but thy servant be."

As the chorus is finished and the band rounds out the melody, Ceres and her accompanying characters disappear among the trees.

SCENE 2. AGE OF THE CLIFF DWELLERS.

Over the cliffs at the left a party of wild-appearing men in the primitive garb of cliff dwellers clamber down among the rocks and working vigorously with their rude stone implements fashion caves for themselves in the hillside. At the slightest sound from afar an alarm is given and with echoing notes of warning the strange beings vanish within their caves or disappear for a time among the boulders waiting until the fancied danger shall have passed. Their number constantly grows less until only a straggler remains perched here and there by some rocky crevice and at last even these disappear from view and the weird music played by the band floats over a deserted stage.

SCENE 3. COMING OF THE INDIANS.

Suddenly at the upper left of the "stage" a band of gaily dressed Indians appear, riding their ponies, brandishing their feathered and tasseled weapons and followed by their squaws and children with pony litters piled high with household effects.

The Indians make their way rapidly down the winding paths, and selecting a quiet spot to the left, proceed to erect their tepee villages. The braves gather about the camp fires to smoke their pipes while the women busy themselves

with dragging brush to the camp, cutting poles for the wigwams, and caring for their numerous papooses.

SCENE 4. THE TRAIL OF THE TRAPPER.

Peter Skeen Ogden, the trapper, garbed in fur and skins, appears on the mountain paths and climbs stealthily down to a prominence from which he views, gun in hand, the Indian scenes below him. He then makes his camp, sets his traps and rising erect, sings as follows:

"Oh, desert land, beneath great peaks
And by the great Salt Lake,
How lonesome thou dost lie,
Below, salt sands stretch to salt sea,
Above, the eagles fly.
Whose footsteps ever crossed thy sands,
Whose trail thy mountains climbed,
Whoever down this canyon deep,
Their pathway e'er did wind?
Methinks I see the paths of men
Who long have gone their way,
Methinks I see the paths of men
Who bring a strange new day.
But go who will, and come who may,
My name I leave with thee,
The name of Ogden, brave and bold,
Untrammelled, fearless, free.

Chorus:

Oh, Ogden, oh, Ogden, brave herald of a race,
Thy name shall live in canyon deep
Thy name shall live 'neath mountains steep,
Thy name shall crown the homes of men
Who live thy fearless life again,
As centuries they face.

SCENE 5. COMING OF THE PIONEERS.

Brigham Young and his band of pioneers next enter the scene, the familiar figure of the Mormon leader being easily distinguished by the famous white "hat of state." The men who follow him are garbed in the rough costume of the frontiersman and are armed with rifles. They approach the location of Peter Skeen Ogden and as that character strides upward to greet them, the spectators are given a reproduction of that famous interview of history.

SCENE 6. DEDICATION OF THE LAND TO RELIGION.

Following the greeting with Peter Skeen Ogden, the pioneers survey the scene about them and make a careful examination of the ground as if in search of some favored spot. At length Brigham Young leaves the group and walking slowly to a level space, strikes his huge cane into the earth and formally dedicates the spot to the Mormon religion and indicates where the great temple shall be builded. The brethren then gather about the leader and lift their voices in a song of praise.

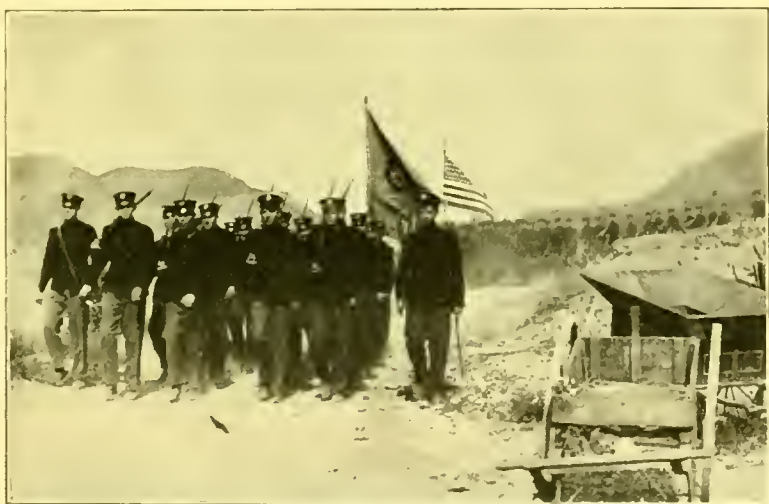
SCENE 7. ARRIVAL OF THE HAND CART COMPANY.

This was one of the most interesting scenes in the spectacle. From far over the bluffs to the right a winding band of pedestrians approach slowly, ap-

parently suffering from the effects of their long journey and all but unable to finish it. The women and children are in evidence, many of whom are seen to be assisting with the handcarts. As the band of religious enthusiasts catch sight of the promised land their pace quickens, and with hoarse shouts of praise and thanksgiving they rush forward to be greeted by the pioneers already there, and the scene ends in a happy reunion of all.

SCENE 8. BIRTH OF IRRIGATION.

Groups of sombre-garbed children approach the brow of the hill, representing the sagebrush of the arid regions, and as they spread over the scene, certain ones of their number present huge letters which, when arranged across sky line, spell the word "DESERT." The band bursts forth in a gaysome strain and the desert characters gradually disappear, their places being taken by groups of brightly dressed children who swarm over the hillside and then as groups representing water file here and there down the slopes, the gigantic word on the sky line suddenly changes to "DESERET," thus closing the scene.



TROOPS AND HAND CARTS.

SCENE 9. COMING OF THE TROOPS.

Bugle calls are heard in the distance and as music from the hidden bands echoes back and forth across the stage, a detachment of school cadets is seen approaching with colors flying, weapons glancing the rays of the sun upon their shining barrels, and accompanied by a corps of drums and bugles.

The cadets file over the hilltop, and as they stand at attention, pioneers from the right and Indians from the camps on the left approach the soldier group and unite in one great tableau, the bands combining in a rendition of "The Star-Spangled Banner."

SCENE 10. DAWN OF A NEW STAR.

From the extreme left at the top of the bluff a group of children approach bearing a gigantic American flag. While a score or more secure and hold the

top of the flag at the sky line, others extend its folds downward gradually spreading it out against the green hillside until it is in full view of the spectators. A little girl in white, representing Utah, then appears on the scene and approaching a space in the blue field of the flag attaches an additional star while the chorus of singers who have formed above, sing:

"Utah, fair Utah,
Thy star has dawned at last,
Utah, fair Utah, thy childhood days are past,
Far o'er the mountains long ago our father came,
Fearless of danger, bearing God's great name
In the valleys splendid where the sunshine loves to dwell,
Zion's towers they builded, heaven's glory fell.

Chorus:

Utah, fair Utah, from thee we ne'er shall part,
Utah, fair Utah, homeland of my heart.

Far o'er the mountain comes the dawn of days to be,
Hearts of earth, turning, come to dwell with thee,
'Tween thy mountains stately, 'neath thy skies of richest blue
Comes the world to Utah, to bravely dare and do.

Chorus:

Utah, fair Utah, from thee we ne'er shall part,
Utah, fair Utah, homeland of my heart."

SCENE 11. UTAH'S TOMORROW.

The entire company of actors appears from all sides of the vast arena, forming an ensemble of cliff dwellers, Indians, hunters, trappers, pioneers, soldiers, singers and child characters, the band playing a national air while the various groups assemble for the final tableau.

All having found their places, the retinues of Neptune and Ceres sing:



YOUNG UTAH AT THE PAGEANT.

"The sea, the sea, the great salt sea,
No more thy Master, but thy servant be,

Then the children and chorus sing:

"Utah, fair Utah,
Thy star has dawned at last,
Utah, fair Utah," etc.



CHILDREN'S HOUR AT THE PAGEANT.

The children then sing the following words to the tune of "America," the entire company and spectators as well joining in the chorus:

"My Utah, 'tis of thee,
Mountain land of the free,
Of thee I sing,
I love thy canyons deep,
I love thy mountains steep,
Where pines their vigils keep,
And eagles wing.

Our Fathers God to thee,
Author of Liberty,
To thee we sing,
Long may our land be bright,
With freedom's holy light,
Protect us by thy might,
Great God, our King.

Six Thousand Miles With the "Mormon" Tabernacle Choir.

Impressions of the Manager.

V.

Our train remained in the Toledo Station all night, insuring us a good rest. Early next morning, October 29th, it silently pulled out, and in a few hours we were in the great city of Cleveland, Ohio. Cleveland was of unusual interest to us, not so much on account of the unusual sights to be seen in that city, but because of the fact that it was from this point that we were scheduled to take a special side trip to Kirtland.

The usual squad of reporters greeted us at the Cleveland station, and many curious reports were published. The Cleveland Plain Dealer said that the manager who was "father" of the 243 Mormons on the train was "a kindly old man who managed the Salt Lake Theatre built by Brigham Young."

Now, as I am neither toothless, bald, decrepit, gray-haired nor even addicted to using a cane, and as I did not expect such an appellation for many years to come, the shock to me was rather severe and this shock was surely increased when some of the choir members jokingly christened me "the kindly old man" during the rest of the trip.

The Plain Dealer also quoted the following as coming from Miss Edna Evans, one of our soprano soloists, who is decidedly American:

"I was born in zee Citee of Parie. I love zat great city, but my heart, my life, is with zee Mormon Church. Zee Church is first next to Mon Dieu."

Newspaper notices in Cleveland alone fill several pages of my large scrap book.

After a refreshing breakfast at the uptown restaurants we boarded a special train and were soon in Willoughby, a small town lying a few miles from Cleveland. We had arranged with Mr. E. O. Lee, a local liveryman, to meet us with sufficient vehicles to

transport the entire company over to the Kirtland Temple, a distance of approximately five miles. Every vehicle in the town was engaged and then there was insufficient room, as many had to walk the distance while others waited patiently for the return of the wagons. Farm wagons, grocery wagons, wagonettes, surreys, hay-



MRS. LIZZIE THOMAS-EDWARD.

racks, and one or two automobiles were pressed into service. We were crowded into these promiscuously, but it was a jolly crowd, and whether it rode sitting down, standing up, or rode not at all but walked or waited, it was under all circumstances, good natured.



ON THE ROAD TO KIRTLAND.

To most Latter-day Saints who have studied the migrations of our people, there are a few places, prominent in the early struggles of the Saints, which are especially marked as the scenes of the most dramatic incidents of Church history. They are so filled with vital interest that they are held almost in sacred memory by us all. Among these places is Kirtland. It was here that the first temple dedicated to the Lord in this dispensation was erected, and in this temple many of the revelations contained in the Doctrine and Covenants were given to the Prophet Joseph Smith. And so as we rode over the rolling hills and suddenly came into view of the temple, it is no wonder that our blood warmed and our pulses quickened. Our erstwhile jollity simmered down into reverence which only increased as we gradually drew near the historic spot.

Arriving at the temple we were met by Mr. C. E. Miller, president of the Kirtland branch of the Reorganized Church, who welcomed us and showed us every courtesy desired. The building was visited even to the tower, and many relics examined. By permission of Mr. Miller the entire choir, led by Conductor Stephens, sang "The Spirit of God Like a Fire Is Burning," and if there were any dry eyes in the house

they were not visible. Many a mind was taken back to the time when the great and glorious visions were given to the Prophet Joseph Smith and Oliver Cowdery in this temple; especially was that contained in the Doctrine and Covenants, Section 110, brought to mind. It is as follows:

Visions manifested to Joseph, the Seer, and Oliver Cowdery in the Kirtland Temple, April 3rd, 1836.

1. The vail was taken from our minds, and the eyes of our understanding were opened.

2. We saw the Lord standing upon the breast work of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber.

3. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

4. I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.

5. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

6. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

7. For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house,

8. Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house,

9. Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

10. And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

11. After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth,

to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

16. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

After visiting the temple, our party partook of a good lunch in the Kirtland Hotel across the way, and then the return to Cleveland began. But so great was the impression made upon the minds of many by the scenes just enacted, that they seemed unwilling to leave the spot, and if David Smith, D. S. Spencer and the writer had not literally picked some of them up and



KIRTLAND HOTEL.

and the leading of the ten tribes from the land of the north.

12. After this, Elias, appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

13. After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—

14. Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

15. To turn the hearts of the fathers

put them in to the wagons, there would have been no concert in Cleveland that night.

Speaking of this Kirtland visit the Cleveland Leader said:

"It was a happy, ruddy-cheeked throng that assembled after the long ride through the chill October air in the first temple of their faith. There was nothing overly orthodox about them—everybody laughed. The women were in the majority, but there were no superfluous wives present. That sort of thing is history, outsiders were informed.

Seldom if ever, have so many pretty girls been seen in Kirtland. The natives



HYRUM SMITH'S HOME AT KIRTLAND.

were dazzled and their wives perhaps, just a little bit jealous. The simplicity of the ceremony by which the visiting "Mormons" "repossessed" the temple the first prophets were dispossessed of, made it dramatic.

Rev. C. E. Miller, the present pastor, gave an address of welcome, in which he said he preferred to dwell on the points of union rather than those of difference between the branches of the church. Then he gave them permission to sing. Conductor Evan Stephens stepped in front of the odd pulpit, with its box-like seats for the elders, and raised his baton.

The choir members rose in the quaint, white-painted, inclosed pews. There was a silence that thrilled. Then to the evident surprise of the temple's pastor, they sang the first hymn of the Latter-day Saints, "We Thank Thee oh God for a Prophet." Fortunately, however, it is a song with no offensive significance for the members of the Reorganized Church. There was something in the surroundings—an indefinable spiritual stimulus—that told. They sang as if inspired.

Our concert in Cleveland was given in the Hippodrome, one of the most beautiful theatres in the United States. The house was well filled and the following program was rendered:

"God is Our Refuge".....Buck
 "Twilight".....Protheroe
 "My Valley Home".....Stephens
 "Fantasie Appassionata"....Vieuxtemps
 Mr. Wiehe.
 "Hosannah".....Granier
 Mr. Ensign and Chorus.
 "Farewell," from "Death of Minnehaha".....Taylor

Lucia Sextette and Chorus.....Donizetti
 Fifty Soloists and Choir.
 "A Christmas Song".....Stephens
 "Autumn".....John Thomas
 Miss White.
 "Inflammatus".....Rosini
 Mrs. Edward and Chorus.
 Aria from "La Boheme".....Puccini
 Mr. Reese.
 "Hosannah".....Stephens
 "Oh My Father".....
 "The Irrigated Region".....McClellan
 (From Prize Irrigation Ode.)
 Miss Evans, Mr. Graham and Choir.

Standing in the doorway of the Hippodrome at the close of the concert I was pleased to hear the comments of the departing patrons. Such expressions as "Wasn't it fine?" "Weren't you surprised?" "It was certainly great!" "It was a great treat!" "Believe me, they *can* sing!" were frequent. I believe the Clevelandites attended largely out of curiosity which ended in real and earnest enthusiasm. One can readily understand the moral effect of such an incident and this was only one of the many which took place during our remarkable trip.

COMMENTS.

Cleveland Press, Oct. 30, 1911.

As indicative of western musical culture and achievement, the Mormon Choir is a living and speaking example. One point emphasized the thorough preparation and fidelity of the singers—all chor-

numbers were sung without music,



BURIAL GROUNDS AT KIRTLAND.

and Director Stephens directed without score. This is an unusual occurrence and indicates that the Utahans cultivate the arts as they do the soil—intensively and with plenty of artistic irrigation.

McClellan's Irrigation Ode excerpt closing the program proved his excellent musicianship, and was delivered by the Choir *con amore*.

Cleveland Town Topics, Nov. 4, 1911.

The Choir has an excellent balance as regards vocal qualities, and this was brought out most prominently in the sextette number from Lucia. That and "The Irrigated Region," by McClellan, were the two most interesting selections of the program as regards presentation.

Cleveland News, Oct. 30, 1911.

The musical quality of the offerings was not strained—it dropped as the gentle melodies from Stephens and rose at time to heights of full-throated fortissimos, as in the "Death of Minnehaha" by Coleridge-Taylor, and the effective finale of the Irrigation Ode, by McClellan, the organist and accompanist of the choir.

Director Evan Stephens manifested his choral drilling instinct and personal leadership in the results of good ensemble, tonal blend and dynamic effect which he elicited from his large body of singers.

Mr. Willard Wiehe, violinist played the "Fantasie Appassionata" by Vieuxtemps, and a delicate "Berceuse" for an encore.

Cleveland Leader, Oct. 30, 1911.

In the evening, at the Hippodrome, a large audience which had come largely out of curiosity, remained to vent enthusiastic appreciation upon the choir for its music alone.

Just before the last song, Conductor Evan Stephens gave a surprise in the form of a Mormonized arrangement of "Dixie," sung by the male part of the choir. The beauty of Mormon land was extolled in the song, the last line of which, following the Dixie meter, was "Away, away, away out west in Utah."

Perhaps the most notable number was the rendition of the sextette from "Lucia" by fifty soloists and the choir. The notes pealed as from a mighty organ, and individual brilliancy was fairly lost in the beautiful effect of the whole.

USE CAUTION.

When in conversation be careful not to speak too freely about mutual acquaintances; talk rather about things and events. If an occasion should call for personal remark, hold those who are absent, so far as truth permits, in good repute, and recall only that which is pleasant. Let no unkind criticism mar your references.

Bird Day in Sunday Schools.

Suggestions for its observance by Dr. J. H. Paul, Professor of Nature Study at the University of Utah.

The Sunday Schools—the first Sunday in August this year—are to have a Bird Day; a day on which the beauty, usefulness, romance, and poetry of our native bird-life shall be brought to the consciousness of teachers and pupils. The purpose is to lead to better appreciation and protection of the birds.

Why Have a Bird Day?

The native birds are rapidly diminishing in number. Government officials estimate that the decrease has been forty per cent in fifteen years. If this rate of decrease or anything like it shall continue, it will be only a few years till successful agriculture will be well-nigh impossible, since paying crops cannot be raised without extensive help from the birds. All the people, therefore, should co-operate with the schools in observing this day by teaching the truth about bird-life. None of the native species of song-birds are our enemies, and nearly all of them are our active friends and allies in our endless battle against the worst enemies of the farm and garden—the weeds and the insects that destroy the crops.

Training versus Telling.

It is not true, however, that the present destruction of the birds can be prevented or even stayed by telling the pupils or the people that birds should not be destroyed. Admonitions not to kill or harm the birds are not uncommon as household sayings, while our books and literature, especially our school texts, teem with well-meant but perfectly fruitless exhortations to pupils that it is very wrong to kill birds or to be unkind to animals. In the face of all this good advice, the destruction of the native bird-life goes rapidly forward. The annual massacre of these beautiful and beneficial fellow-creatures remains simply a fact—a plain and horrible reality, for which the schools should not remain in any degree responsible. The real situation appears to be that the wise saying of Solomon, "Train up a child in the way he should go," etc., has been misconstrued to mean, "Tell a child the way;" whereas there is an enormous difference between "telling" and "training." While the schools have been telling the pupils not to kill the birds, the State laws have been training them to kill the birds by offering a bounty for robbing the nests of sparrows. Sparrows are detrimental

and should be reduced in number; but children should not be the agents in this work. So, too, the United States department of agriculture has been freely sending out literature in vain efforts to stop the appalling yearly massacre of American birds. The Sunday Schools can aid greatly.

Plan for Bird Study.

Birds should be studied in their native haunts. Short trips at the close of school or early morning excursions should supplement the lesson-talks and exercises in doors. Quietness, slow movement, and prolonged observation of each bird encountered, are guiding ideas. Opera glasses aid greatly in locating the bird and in making note of its actions and colors. Observe whether the bird is larger or smaller than the robin or English sparrow, whether the bill is short and stout for seed cracking (as with finches and sparrows); or long and slender for holding insects (as in the orioles, warblers, wrens); or long and heavy for drilling holes in trees (woodpeckers); or slender and needle-like for probing flowers for insects (humming birds); or short with wide gape for taking insects on the wing (swallows, night-hawk); or hooked for tearing prey (hawks, owls, butcher birds), etc. Note the size, shape, and colors of wings and tail, the strength or size of foot and toes, and the colors of head, neck, back, wings, tail, throat, breast, and belly. The general appearance as to shape, action, and markings; the nature of the movements in walking and flight; the localities most frequented; the food, the song, the habits, the nest and eggs, and finally the migration or winter home of the species—all these points are soon determined, provided the start is made in good earnest.

Spring and early fall are the best seasons for bird observations, but the summer is also good, while even the winter has many species whose appearance and ways can be similarly noted. Bird boxes put up in spring, with openings the size of a quarter of a dollar, will admit wrens and chickadees while excluding sparrows. Blue-birds will nest in boxes with larger openings. By fastening suet and shank bones sawed lengthwise to trees in winter, chickadees, woodpeckers, and nuthatches may be induced to stay about houses. Colored bird-plates may be obtained for two cents each, from Chicago. Paul's "Out of Doors in the West," and Miller's "First Book of Birds," are recommended for study and reference.

EDITORIAL THOUGHTS

THE JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY, - JULY, 1912

National Patriotism.

Our national welfare should always be a theme deeply rooted in our minds and exemplified in our individual lives, and the desire for our nation's good should be stronger than political party adherence. The nation's welfare means the welfare of every one of its citizens. To be a worthy and a prosperous nation, it must possess those qualities which belong to individual virtues. The attitude of our country toward other nations should always be honest and above suspicion, and every good citizen should be jealous of our nation's reputation both at home and abroad. National patriotism is, therefore, something more than mere expression of willingness to fight, if need be.

In times of peace, when the country is free from domestic strife and foreign entanglements, it is our duty to watch with jealous care her varied

interests, to make our national ideals a nation's justice and a nation's progress. Whatever may be our national destiny, a destiny which no one may now foretell, it is certain that the mission of our national life will be most thoroughly subverted and accomplished by the people's adherence to the fundamental principles and virtues which are designed to protect the individual, the home, and the country at large. No man or woman can shirk the responsibilities of his or her individual life, nor be indifferent to the duties and obligations devolving upon good citizens and be truly patriotic. The welfare of a nation is dependent upon the honor and virtue of its citizens. Professions of loyalty by those whose lives are the embodiment of dishonor are the emptiest and most puerile expressions of demagogues. Patriotism should be sought for and will be found in right living, not in high sounding phrases or words. True patriotism is part of the solemn obligation that belongs both to the nation and to the individual and to the home. Our nation's reputation should be guarded as sacredly as our family's good name. That reputation should be defended by every citizen, and our children should be taught to defend their country's honor under all circumstances. A truly patriotic spirit in the individual begets a public interest and sympathy which should be commensurate with our nation's greatness. To be a true citizen of a great country takes nothing from, but adds to, individual greatness. While a great and good people necessarily adds greatness and goodness

to national life, the nation's greatness reacts upon its citizens and adds honor to them, and ensures their welfare and happiness. Loyal citizens will probably be the last to complain of the faults and failures of our national administrators. They would rather conceal those evils which exist and try to persuade themselves that they are only temporary and may and will in time be corrected. It is none the less a patriotic duty to guard our nation whenever and wherever we can against those changeable and revolutionary tendencies which are destructive of a nation's weal and permanence.

With the growth of our nation and the development of two great political parties it is greatly to be regretted that the degrading practice of personal denunciation, vituperation and slander should be indulged in as it is by partisans.

Party loyalty (good in its place) and national patriotism are not always the same thing. To indulge in a slanderous spirit is disgraceful, and it is belittling to our country both at home and abroad. Hatred in our national life through partisan antagonisms is doing much to lower the standard of our national character and should be frowned down, and stopped.

To emphasize the duty of loyalty to our country on the part of Latter-day Saints especially, and on the part of all men, I will quote from Joseph Smith, the Prophet: "The Constitution of the United States is a glorious standard; it is founded upon wisdom; it is a heavenly banner; it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun. Mormons as well as Presbyterians, and members of every other denomination, have equal right to partake of the fruits of this great tree of

our national liberty." And again he said: "We believe that no government can exist in peace, except such laws are framed, and held inviolate, as will secure to each individual the free exercise of conscience (consistent with the rights of others), the right and control of property and the protection of life."

President Brigham Young said: "When the day comes in which the kingdom of God will bear rule, the flag of the United States will proudly wave unsullied on the flagstaff of liberty and equal rights, without a spot to sully its fair surface."

President George A. Smith declared: "God inspired our fathers to make the Declaration of Independence and sustained them in their struggle for liberty until they conquered. I love American independence; the principle is dear to my heart."

President John Taylor said: "It was through and by the power of God that the fathers of this country framed the Declaration of Independence and also that great palladium of human rights, the Constitution of the United States."

President Woodruff said: "The Lord inspired the men who framed the Constitution of our country, and has guarded the nation from its foundation."

The fact is, it was part of the design of the Almighty when He inspired the fathers to leave the old world and come to this country. He had a hand in the establishment of this government; He certainly did inspire the framers of the Constitution and the fathers of this nation to contend for their liberty and the freedom of mankind. Then how necessary for Latter-day Saints to be true and loyal to their country and to God.

JOSEPH F. SMITH.

You are not doing your best unless you are continually doing better.



SUNDAY SCHOOL WORK



Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay
and Stephen L. Richards.*

CELEBRATIONS FOR TWENTY-FOURTH OF JULY.

The General Board recommends that the Sunday School organizations of the Church, both ward and stake, take an active interest in the observance of Pioneer Day this year. It is felt that scarcely enough attention has been given to the proper celebration of this important holiday during the last few years, and it is earnestly hoped that our Sunday Schools will do all within their power to commemorate the lives and works of the honored pioneers in such manner, that the day set apart for this purpose may be both interesting to the old and profitable to the young.

We do not presume to outline for the stakes and wards a detailed program for the proper observance of Pioneer Day. We are sure that those in charge of Twenty-fourth of July celebrations will select appropriate exercises, but as a matter of interest and information and by way of possible suggestion to some, we call attention to an article printed in this number of the JUVENILE INSTRUCTOR describing in some detail the celebration arranged in Ogden on the last Twenty-fourth of July. Those who witnessed the scenes described in the article referred to were deeply impressed with their beauty and their instructive value, and it is hoped that some ideas may be gleaned from their rehearsal.

We are of the opinion that a well arranged and prepared parade, such as is customary on these occasions, is one of the most appropriate means of com-

memorating the event for which the holiday is set apart, and we hope that those in charge will be able to find suitable material for this feature.

The exercises of the Sunday School held on the Twenty-first of July should be devoted in part, at least, to appropriate services in honor of the Pioneers and their work, and we suggest that careful preparation be made for these exercises, believing that, aside from their own value, they will serve to stimulate a great interest in the celebration occurring on the holiday following.

In the larger cities in which several stakes or wards are located it is thought that the Sunday School organizations of the stakes or wards could well unite for the observance of the day.

We do not intend to infer from the foregoing that the Sunday School authorities of the stakes or wards should take precedence in the matter of the celebration of the Twenty-fourth of July over other superior organizations which may be making preparations therefor. If the initiative is taken by other organizations in the Church, or with the consent of Church authorities, by municipal organizations, we would then suggest that our Sunday School organizations heartily co-operate in making the celebration successful; but in the event no plans are formulated by either superior Church organizations or the municipal authorities for the observance of the day, we heartily recommend that our Sunday School organizations take the initiative in making suitable plans.

CONCERT RECITATIONS FOR AUGUST.

SUBJECT—CHURCH ORGANIZATION.

FIRST SUNDAY—OFFICERS OF THE CHURCH.

(I Cor. 12:27-28.)

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues."

SECOND SUNDAY—WHY PLACED IN THE CHURCH.

(Eph. 4:11, 12.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

THIRD SUNDAY—JESUS CHOSE TWELVE APOSTLES.

(Luke 6:13.)

"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."

SACRAMENT GEM FOR AUGUST.

(D. S. S. S. No. 291.)

As we drink the water clear
Let thy Spirit linger near;
Pardon faults, O Lord, we pray,
Bless our efforts day by day.

Note.—For instructions concerning methods of presenting concert recitations, see *Juvenile Instructor*, for January, 1912, pp. 22, 23.

Librarians' Department.

Books for the Home Library, (Continued).

By Mrs. Karen M. Johnson, Library Organizer of Utah.

LEGENDARY HERO.

- | | | | |
|-----|--|-----------|--------|
| 5-7 | Pyle H. Merry Adventures of Robin Hood..... | Scribner | \$3.00 |
| | Honor and Justice and kindness are the lessons taught by this great book. | | |
| | Some merry adventures of Robin Hood..... | Scribner | .50 |
| | Excellent abridgement, but not to be used if the child can have the above. | | |
| 7-8 | Conway, A. E. & Sir W. W. Children's Book of Art..... | Macmillan | 2.00 |
| | Not so complete as Whitcomb's young people's story of art, but more entertaining and less difficult. | | |

SCIENCE IN GENERAL.

- | | | | |
|-----|---|-----------|------|
| 6-8 | Ingersoll, E. Book of the Ocean..... | Century | 1.50 |
| | Some of the information is not up to date, but is full of interest and fascination for all children. | | |
| 7-8 | Mutton, G. E. Children's Book of Stars..... | Macmillan | 2.00 |
| | Probably the most satisfactory, readable book on astronomy yet published for children. Attractive, interesting, good illustrations. | | |

GARDEN MAKING.

- | | | | |
|-----|---|---------|------|
| 5-8 | Duncan F., Mary's Garden and how it grew..... | Century | 1.25 |
| | Entirely practical and told in a thoroughly good spirit. | | |
| | When Mother Lets Us Garden..... | Moffat | .75 |
| | More direct and more readily used as a handbook than the above. | | |

ANIMAL STORIES.

- | | | | |
|-----|--|----------|------|
| 6-7 | Patterson, A. J. Spinner family..... | McClurg | 1.25 |
| | Attractive and well illustrated history of spiders. | | |
| 4-6 | Sewell, A., Black Beauty..... | Crowell | .60 |
| | Not great literature, but valued for its teaching of appreciation of the horse and correcting the cruelty often practiced. | | |
| 7-8 | Seton, E. T. Biography of a Grizzly..... | Century | 1.50 |
| | Not science, but literature. The story of a big grizzly of Yellowstone Park. | | |
| | Lives of the Hunted..... | Scribner | 1.75 |
| | Stories of animals that will arouse enthusiasm in any child's heart. | | |

USEFUL AND FINE ARTS.

- | | | | |
|-----|--|---------|------|
| 5-7 | Hill, C. T. Fighting a Fire..... | Century | 1.50 |
| | A very popular book. Shows the workings of the New York Fire department. | | |
| 6-8 | Moffet, C. Careers of Danger and Daring..... | Century | 1.50 |
| | A fascinating book describing dangerous feats accomplished in the daily performance of business. | | |
| 6-8 | Wheeler, C. C. Woodworking for Beginners..... | Putnam | 2.50 |
| | A book for the older boys who really wish to make things successfully and like a workman. | | |

OCCUPATIONS AND AMUSEMENTS.

- | | | | |
|--------|---|----------|------|
| 7-8 | Adams, J. H. Harper's Outdoor Book for Boys..... | Harper | 1.75 |
| | Simple, practical directions for making things that are worth making. | | |
| 5-7 | Beard, D. C. Jack of All Trades..... | Scribner | 2.00 |
| | Club houses, fishing, trapping, circuses, etc. | | |
| 7-H.S. | Good. Magical Experiments..... | McKay | 1.25 |
| | Always a popular subject with boys. | | |
| 6-8 | Paret, A. P., Harpers Handy Book for Girls..... | Harper | 1.75 |
| | More comprehensive and more helpful than the books with the same scope by Lina Beard. | | |

HOUSEKEEPING.

- 5-6 Johnson, C. When Mother Lets Us Cook.....Moffat .75
 Fifty simple recipes which most girls of ten could understand and use.
- 5-7 Morgan, Mrs. M. H. How to Dress a Doll.....Altamus .50
 Every process in making a doll's wardrobe is fully explained.
- 4-6 Ralston, Mrs. V. When Mother Lets Us Sew.....Moffat .75
 Simple, easily understood. Instructions for different kinds of stitches and for making doll's clothes. Clear diagrams and illustrations.

DIALOGUES AND PLAYS.

- 4-7 Mackay, C. D. House of the Heart, and Other Plays for Children...Holt 1.10
 Ten one-act plays for little children suitable for school and church entertainments.
- Silver Thread, and Other Plays.....Holt 1.10
 Eight charming plays from the folk-lore of the British Isles. All the plays have been produced with success.

LITERATURE.

- 7-H. S. Cervantes, Don Quixote: retold by Judge Parry.....Lane 1.50
 Will appeal to the humor of the older children who have passed a little beyond their first and greatest devotion to knighthood and chivalry.
- 7-8 Chaucer, G. Tales of the Canterbury Pilgrims.....Stokes 1.50
 A fine version of Chaucer for children. Good English. Fine illustrations.
- 7-8 Henley, W. E., comp. Lyra Heroica, a Book of Verse for Boys.Scribner 1.25
 Ballads and lyrics of dramatic quality which have enough of the narrative to hold the interest.
- 7-8 Lang A., comp. Blue Poetry Book.....Longmans .60
 Collection of the really great poems which older children will enjoy.
- 4-6 Lucas, E. V. comp. Book of Verses.....Holt 1.00
 A very attractive book for the child's own reading.
- 1-3 Mother Goose Melodies, ed. by Wheeler Houghton..... 1.50
 Very full collection and a standard one. The Stephens pictures have never been equaled.
- Norton, C. E., ed. Heart of Oak Books. This series of readers represents one of the best collections of literature. They are selected from masterpieces and are arranged for the developing taste of the child.
- 2-3 Bk. 1. Rhymes, gingles and fables..... .25
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 Every word shines like a polished gem and all these good things the children know and love.
- Shakespeare, W. Lamb's Tales from Shakespeare, illustrated by N. M. PriceScribner 2.50
 This book needs to be used in an attractive illustrated edition because the title does not appeal to children even though the stories are fascinating.
- 2-4 Stevenson, R. L. Child's Garden of Verses, illustrated by Jessie Wilcox SmithScribner 2.50
 The illustrations of this edition are so beautiful and so expressive of the spirit of the poems that children should have them as a matter of course. Stevenson is pre-eminently the children's poet. He never outgrew his power to enter the land of childhood, and he was ever conscious of their interests and point of view.
- The same, abridged and illustrated attractively.....Rand .75
- Tappan, E. M. ed. Old Ballads in Prose.....Houghton 1.10
 Retold in vigorous, simple English.
- Same, new smaller edition omitting six stories.....Houghton .50
- 3-6 Wiggin & Smith Posy Ring.....Doubleday 1.25

(TO BE CONTINUED.)

Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper, Robert Lindsay McGhie.

Be Thou Perfect.

RUTH MAY FOX.

LEONA B. BROWN.

1. Stay thy tongue, judge not thy broth - er, Cans't thou read his inmost
2. Who made thee thy brother's keep - er? Did Al - migh - ty plan with

thought, His heart's purpose can'st thou measure, Whilst with weakness thou art
thee? He who fashioned every fi - ber, He a - lone doth hold the

DUET. Tenor and Alto.

franght, Hast thou heard his anguished pleadings? As the bit-ter tear drops
key. Doth thy trembling feet ne'er stumble; Art thou ne'er mis-un-der-

start? Hast thou seen his earnest strivings? To ob - tain the better part?
stood? Are thy breathings always ho - ly? And thy se - cret thoughts all good?

CHORUS.

Be thou per - fect, O my brother, Clothe thyself with char-i - ty, Tho' thy

gifts were great as mountains, Fail-ing this, they're dross to thee.

Sunday School Songs.

By Claude C. Cornwall.

A common difficulty encountered in our Sunday School music is that of retaining interest in songs after we have once learned them. Some songs are popular from the first while others are used less and less until they are finally abandoned. Someone has suggested that the "joy is in the getting," and after the ideal is once realized interest ceases. I cannot quite agree with this because of the fact that we all have favorite music in which we take delight no matter how often repeated. Old melodies are always received very kindly in the organ recitals. Children have favorite music and in every case it is that which they know well. Why do they like some and not others? Let us look into the various qualities of songs.

What is it about a Sunday School song that makes it different from another? This question is rather difficult because of the variety of songs contained in our song book. All, however, are Sunday School songs and contain a common idea, that of worship or praise. Each of these songs

has a distinct purpose. It is rather easy to find the sentiment and meaning of these songs because it is told so plainly in the verse. The music should agree with this and allow of expression of the thought in the words as well as the music. Every well written song shows this agreement, the music coming from the inspiration given by the verse, or the sentiment of the verse being prompted by the inspiration from the music. A song in which the music is well adapted to the verse is "Songs of praise we bring, etc."

What was the motive in the author's mind who wrote "Come, Come Ye Saints"? It was these simple lines set to a clear, forceful and simple melody that inspired a band of weary travelers to face a trackless waste with a smile of deep satisfaction in the thought "All Is Well."

My first realization of the true worth of appreciating the origin of a song was on an occasion where a quartette, of which I was a member, was singing "Hard Times." There was nothing really exceptional about the rendition and we did not know why it was so energetically recalled. It was indeed a surprise to me to see tears in the

eyes of a few of that audience, in fact I hardly knew the origin of that song until I had read in the newspaper how strange it was that these four grandsons should select the song that had given so much pleasure to the aching hearts of an oppressed body of pioneers.

It is information about songs that makes us appreciate them most. If we really know a song and the song has merit it will not grow old. We must seek for this in our own songs. What can be more inspiring than "The Spirit of God Like a Fire Is Burning," or more plaintive and beautiful than "God Our Father, Hear Us Pray."

What is it that we are striving for in Sunday School singing? Good tone and correct pitch and tempo? Yes. Part work, balance and harmony? Yes. To observe accent, crescendo, ritard and other marks of expression? Of course. Our purpose attained we shall have a school that sings in good form but with all this the rendition may be very cold, and indifferent to the author's purpose. Imagine a happy or joyous song done without a smile, the singers being very glum. The atmosphere would be entirely wrong. However, if a sacramental hymn were

sung in frivolity and merriment that mood would be entirely out of place. Do we prepare the minds of our school that they may enter into the spirit of the song?

Away out in Elkhorn canyon thirteen people were gathered together in Sunday School. They had no organ, but they all arose and sang "There Is Sunshine in My Soul." There was no need for care in balance as only the melody was used, no need for training in careful phrasing for they sang as one body, each in the warmth of his soul. They were happy and there was sunshine there. The central idea was uppermost. There was no elaborate background, no decorative frame, it was a simple theme worked out on a rough sheet but it told the truth of the faith of those souls.

My friends, do we not spend too much energy in the outer decorations, the accessories of our music, and forget to develop the real theme of the song? Are we not lending our best efforts toward painting and polishing the furnishings of our house, while we forget the soul within that would speak beauty and truth if we but let it speak?

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter

Summer Diseases.

We submit this month an article by Dr. George W. Middleton on the subject of "Summer Diseases." It is vital to every parent and child, and full of pertinent and practical suggestions.

May we suggest that our classes consider this topic for two Sundays at least. Invite the medical men and women of your community to help you make the subject live.

It occurs to us that it will be valuable to the classes if a committee be appointed to look into the sanitary conditions of the community. An in-

spection of the stores, the water sources, and other places where danger may lurk unseen might be advisable.

We are paying altogether too much for sickness and sorrow. Can we not reduce the terrible cost?

Let the parents plan a campaign to reduce sickness. We have given three lesson outlines for this subject. A careful reading of the article given will guide the supervisors in handling the work.

OTHER LIVE SUBJECTS.

If the topics suggested be not enough to fill well the month's work, we suggest that the following proposi-

tions be discussed and acted upon:

1. Our Dances: Shall they close not later than eleven o'clock? How can we put a stop to this late hour revelling?

2. Shall our girls be allowed to attend dances unaccompanied by proper escorts? What can be done to check this dangerous practice?

The above subjects were suggested at a recent convention. There may be other summer evils that need attention immediately in your community. If so they should be given attention.

SOME WORTHY RESULTS.

We attended the graduation exercises of Sanpete County recently in Ephraim. It was an occasion full of very pleasant features, but one thing which delighted everybody was the example set by the graduates from Spring City, in the matter of dress.

When they stood up, in their neat and simple costumes of white and blue, their principal astonished the audience by announcing that their becoming dresses had cost one dollar and sixty cents each.

Another beautiful dress result occurred at the Normal Training School this year. The girls of the graduating class made their own dresses—every stitch of them. They were very beautiful specimens of handiwork, too.

Prof. Hall, in speaking to the class, made this significant remark: "A girl has the right to wear as good a dress as she can make." Isn't this sound and sensible doctrine?

The boys of the class, not to be outdone by the girls, had earned every dollar during the year to buy the suits they wore.

We commend these results as worth while.

Summer Diseases.

By Dr. Geo. W. Middleton.

The two particular diseases peculiar to the summer months are typhoid fever and cholera infantum.

Any other disease might appear in sporadic form, or under special conditions become epidemic at this season as well as at any other season, but typhoid fever and cholera infantum appear as regularly as the snows of winter or the harvests of their favorite autumnal season.

This is due partly to the lowering of vitality by the extreme summer heat but more particularly to the fact that telluric conditions favor the growth of the germs of these particular diseases. Modern bacterial research has thrown a flood of light upon the problem of all forms of infectious diseases. The cause of typhoid fever is no longer a mystery. It is a minute rod-shaped organism, which grows readily in all forms of organic matter, when there are heat and moisture to favor it. It breeds readily in water which has been contaminated by any kind of organic matter, and finds in milk a pabulum peculiarly suited to it. Its special messenger is the housefly. On the feet and body of this ubiquitous pest it finds a ready means of transportation.

In the human body it colonizes in the intestine, particularly in the lining of the lower end of the small intestine, and in the great majority of cases it invades the circulating blood, thus gaining access to all the organs and tissues.

The excretions of persons infected with this disease are teeming with millions of the germs, ready to colonize in other healthy bodies if they can but find access through articles of food or drink. Hence the importance of thorough disinfection of everything from the sick room of a typhoid patient. Unfortunately many people who have recovered from this malady become for months, or even for years afterward, typhoid carriers. This means that the germs colonize in their tissues and become a source of danger for an indefinite period, although the person carrying them may be in perfect health. If the typhoid carrier handles milk or other articles of food he may

readily infect them, and send the disease onward to invade the body of the consumer of these things. The typhoid carrier as a milk man has been a particular menace.

Pollution of culinary water has been the greatest source of typhoid infection. Particularly has this been true in the widespread epidemics, such as the one at Maidstone, England, and the one in Plymouth, Pennsylvania. In practically all of these epidemics it has been demonstrated that one or more cases of the disease have been located somewhere in the drainage basin which supplies the water for the city.

The amount of typhoid fever in any community is a reflex of the enlightenment of that community. How can we prevent it? As a community we can spend enough money on patrol of our drainage basin and inspection of our dairies to eliminate both of these most important factors from the problem. Then we can wage a war of extermination on the housefly, which could easily yield results as important as the results of exterminating mosquitoes in the Canal Zone have proven to be.

As individuals we can provide early in the season for the proper screening of our doors and windows, and avoid the accumulation of organic matter on our premises. We can sterilize the water we drink by boiling it, and sterilize the milk by immersing the lower part of the containing bottles in boiling water for a half hour. This will produce sufficient heat to destroy the bacteria without producing any chemical change in the milk. We can refuse to eat articles of food that have been contaminated by flies. And lastly we could protect ourselves by becoming vaccinated with the killed bacteria which may be injected into our circulation without harm, and which will apparently produce the same immunity that results from having the disease in the natural way.

With the cause of cholera infantum we are not so familiar. We know,

however, that it is an infection following all the rules of infection.

Our first great care then is for the baby's food supply. Nursing bottles and food containers should be frequently boiled and protected from the contamination of flies. Where cow's milk is used it should in the summer months always be sterilized by heat and kept cool enough in the refrigerator or other receptacle to prevent bacterial growth. Decomposing fruits and other deteriorated foods should be scrupulously avoided. Indigestible foods should also be forbidden.

Lowering of the vitality by excessive heat is one of the great predisposing factors. This can be avoided in a great measure by proper care. Frequent bathing of the child by keeping the skin active will tend to radiate heat. The open air sleeping porch is one of the landmarks of our civilization. It ought to become so common that no home, however humble, is unprovided. Frequenting of the canyons and mountain resorts during the hot months is a valuable means of avoiding the depression of summer heat.

This necessarily brief article embraces only a few suggestions of the sanitary problems of the summer. If we as communities and as individuals lived up to the knowledge we possess very many serious troubles could be avoided. It is plainly our duty to keep up the struggle and stand not for the approximate but for the absolute truth.

Summer Diseases.

I. APPLIED TO THE COMMUNITY.

Propositions for Discussion:

1. What does your community pay each summer season in time and money for sickness?
2. What are the principal causes of this sickness?
3. To what extent is it preventable?
4. What means have you ever taken to keep down disease?
5. Discuss the sanitary features of

your community—the garbage question, the sewerage, the corrals, etc., as danger spots. What can be done to clean them up?

6. Have you citizens in your community who keep homes that are a menace to the health of the community? What are you doing about it? What can be done?

7. What about the sources of your water supply? What are you doing to see that it is not polluted? What can and should be done?

II. APPLIED TO THE HOME.

Discuss these Suggestions:

1. Most summer diseases enter the body through the stomach.

2. Clean food, clean air, clean skin, and a clear conscience are the best medicines.

3. The ordinary cellar as a death trap.

4. Butter, milk, meats, and fruits—

how to keep them pure and wholesome.

5. The cost of filthy back-yards.

6. Kill the fly or it will kill you.

III. APPLIED TO THE INDIVIDUAL.

1. To what extent is it a sin to be sick?

2. What was the Savior's command to the leper? Apply this to other diseases.

3. By what means can we keep our vitality strong enough to resist disease?

4. Is it true that there is more intemperance and misery caused by eating than by drinking?

5. What foolish habits of feeding children have you noticed among parents?

6. Discuss the "summer drinks" habit as a source of stomach troubles.

7. The canyon and open air as a help to fight disease—discuss these matters.

Theological Department.

Geo. H. Wallace, Chairman; James E. Talmage, John M. Mills, Milton Bennion.

Edw'n G. Woolley, Jr.

Second Year.

A SIDELIGHT ON THE APOSTLE PAUL.

In the teaching of the Acts of the Apostles every available opportunity ought to be taken advantage of by the teacher to bring out the character of the Apostle Paul. Character here, as everywhere else, is the main thing. The unimportant details of his travels may be relegated to the background, where they belong. The big things in the splendid career of this great man should be impressed on the minds of the class.

Now, it happens that in the twentieth chapter of Acts (one of the lessons for August) we have an excellent chance to lay stress on phases of Paul's character.

The Apostle is at Ephesus, to which place he has come from Miletus. Ar-

riving here, he calls to him the Elders of the Church, for a last conference. The branch of the Church at Ephesus was raised up through Paul's ministry. He is therefore anxious for its welfare. He is on his way, however, to Jerusalem, where he has a vow to fulfill. He speaks to these Elders. From the things he says we may gather the following noble qualities.

Paul was diligent in serving God. He calls them to witness that he has "served the Lord with all humility of mind," a thing he would not do unless his conduct had been what he says it was, and an open book to all.

Paul had courage of a high order. Everywhere he goes, he says, the Spirit declares that "bonds and afflictions" await him at Jerusalem. Having a vow to fulfill there, he will not save himself at the expense of violating it.

Paul was a lovable character. He tells the brethren that they "will see his face no more," and commends them to God. When he had finished speaking, we are told, "he knelt and prayed with them all. And they wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship." Now, what kind of man must Paul have been to have excited a touching scene like this? A man capable of great love, for only a person able to love greatly could call forth such great love in others, and a person essentially good, noble, high-minded. Paul was evidently highly emotional as well as highly intellectual. Here is one of the finest and tenderest scenes in the Bible. Build it up for the class and make it vivid.

Finally Paul was conscientious. "I have coveted no man's silver, or gold, or apparel," he declares. "Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." By this, of course, he means that he has not lived on the bounty of the people, but that while preaching the gospel he actually worked with his hands for his support. By trade, you know, he was a tent-maker.

In some such way as we have pointed out here should the details involving character be pulled out till they show vividly a man, and not a mere lifeless figure.

Fourth Year.

It is to be noted that the lessons for August deal, in the main, with mat-

ters yet to be realized. The last lesson, in so far as it deals with the resurrection of Christ, is supported by modern scriptures and also by historical records that are generally accepted by Christian people. Other than this, the lessons are concerned with prophecies and revelations concerning the Second Coming of Christ, the Millennium, and the Resurrection. As these are topics beyond the scope of secular history and scientific research it is difficult to do more than to cite the appropriate scriptures, to which abundant reference is given in the outline and in the text-book. It is to be noted, however, that there is an analogy between these theological teachings and the faith of the great moral philosophers of the world. From Socrates and Plato of ancient Athens to Howison and Royce of our own time and country the great thinkers of the world have had implicit faith in the ultimate triumph of righteousness, or the good. Every optimist believes this; and it is optimists that have moved the world and helped to make it as good as it is. Pessimism does nothing but drive people to despair and suicide. It is a great help and inspiration to people to look forward to the triumph of righteousness and the suppression of all evil, and to feel that it is their privilege to help bring about this result, as well as to share in its blessings. For man to have the opportunity and the ability to co-operate with God in bringing about the redemption of the earth and its inhabitants from wickedness is one of the most inspiring thoughts in both theology and philosophy. In teaching these subjects do not lose sight of the practical lessons implied in them.

One ought, every day at least, to hear a little song, read a good poem, see a fine picture, and, if possible, to speak a few reasonable words.—
Goethe.

Second Intermediate Department.

Henry Peterson, Chairman; James W. Ure, Horace H. Cummings, Harold G. Reynolds.

Second Year Work. Lessons for August.

[Prepared by Joel Ricks, Cache Stake.]

Lesson 58. End of the Gadianton Robbers

Text—III Nephi 3, 4, 5; 6:1-9.

Time—From the 16th to the 26th year after Christ.

Place—Land Bountiful. This land was located in that part of South America adjoining the narrow neck of land which led into the land northward.

Note that for some years after the manifestation of the signs at the birth of the Savior, the people repented of their sins; but as the years passed they sinful habits. The Gadianton order gradually drifted back into their old was revived, and its members again took up their residence in the mountains, and began to rob the people of the valleys. Tell of the rapid growth of these bands until they were able to defy all of the armies of the Nephites and Lamanites. Have some one read the letter of the robber leader, and explain its boast of strength, and threat of death. (Chapter 3.) Tell of the effect of the letter upon Lachoneus, the Nephite leader, and how he gathered his people into one body in the land of Bountiful, and prepared to resist the robbers. Explain the wisdom of the Nephites in selecting land Bountiful. It was a productive land, and accessible to both lands north and south, and gave them the advantage in cutting off the robbers should they attempt to pass from one land to another. Emphasize the faith of the Nephites and the result of their trust in God.

LESSON NOTE.

As an introduction to this lesson the teacher should explain to the class the

country in North and South America, occupied by the people (see map), and describe the nature of the country to be traversed by those going from Mexico on the north, and Ecuador on the south, to the gathering place at the beginning of the isthmus of Panama. Bear in mind that land Bountiful covered the rich plains about the gulf of Darien. This region is now mostly covered with a dense forest; but in the days of the Nephites must have been "cleared" land. The climate there is modified considerably by the north-east trade winds, so that it is not excessively hot. The temperature is about 80 degrees, and is the same all of the year round. The soil is very rich, and it is possible to grow four crops of corn on the same ground in the year. Sugar cane, bananas, sweet potatoes, and like products once planted continue to grow and yield until they run wild. In the districts bordering the mountains which were infested by the robbers, it would be but natural for the people to fortify against them, or prepare places of refuge in case of attack. That such was the case is proven by the fact that all through that region ruins of old stone forts are still to be found. The writer has visited several of them.

Lesson 59. The Destruction of the Government, and Dividing of People into Tribes.

Reference—III Nephi 6:10-30; 7.

Time—Year 30 A. D.

Place—Lands north and south.

This lesson gives a striking example of the evil effects of wealth, and its accumulation by a few people, on the government of a free people. Secret organizations led to the corruption of the government, and the concentration of wealth. These led to class distinction and finally to the destruction of the government. After destroying

the government the members of the secret orders left the country and fled into the unknown regions far to the north where they built a city according to their desires. The remainder of the people broke up into tribes. Explain what a tribal government is. The condition of the Indians at the discovery of America afford a good example. The teacher should develop this lesson so as to show the benefits of a good government, and the necessity of a strict observance of law by the citizens to preserve it. Show how the secret orders labored to pervert justice and to set the law aside, while Nephi and the saints were striving to preserve order and administer justice.

Bring out the missionary labors of Nephi, and tell something of the power given him to perform miracles.

Lesson 60. The Terrible Destruction at the Savior's Death.

Text—III Nephi 8.

Time—Year 34 A. D.

The Nephite historian was in land Bountiful when the events narrated in this lesson took place. Naturally he put into the record his impressions of the terrible events of those three days. The teacher should tell the story briefly portraying as vividly as possible the awful events as recorded. The teacher might obtain a great deal of information of like events by reading of some of the great earthquakes of modern times, look up the articles in the encyclopedia. The point should be made that the region from the isthmus both north and south for more than a thousand miles is subject to earthquakes and violent storms. Do not leave the impression with the class that the entire continents of north and south America, were turned topsy turvy. Such was not the case. What took place has been often repeated on a smaller scale many times since. Recall the sinking of Port Royal, Jamaica, the darkness and violent storms, which accompany earthquakes, and

show that there is nothing unreasonable or improbable in the narrative. Make your mental picture as realistic as possible. Note the terror of the people and compare with similar historic events among ignorant people.

Book of Mormon Geography.

At a Union meeting held in one of the stakes recently, the question of Book of Mormon geography came up for discussion, and one would think from the diverse views expressed that there was little known, or little that could be known on this important subject. We say, important subject, for the reason that we have reached a stage in our study of Nephite history, where the student demands some information in regard to the geography of the country occupied by that ancient people. At the meeting referred to, some thought that the narrow strip of wilderness which divided lands Nephi and Zarahemla, was a strip of forest jungle which crossed South America on the line of the equator. Another thought that city Bountiful was in North America. Another, that the city Moroni was on the east coast of South America, just north of the mouth of the Amazon, etc.

Now the fact is, that the Book of Mormon gives us pretty definite information on these points, and many others in regard to the country occupied by the descendants of Lehi. Take as an illustration the dividing line referred to; the historian has this to say:

"Land Nephi was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east, even to the sea west, and round about on the borders of the sea shore, and the borders of the wilderness which was on the north, by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running from the east towards the west: and thus were the Lamanites and the Nephites divided." (Page 302, verse 27.)

The above does not convey to our mind an idea of a straight line across the continent; but rather of a line winding about on the sea shore, and through the wilderness on the north by city Zarahemla, and then south through the wilderness at the head of the river Sidon, etc. To get a clearer idea of this line let us see what the historian has to say about the country actually occupied by the two peoples.

"And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was bordering even to the sea, on the east, and on the west. * * Now the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness, on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the sea shore, and on the west, in the land of Nephi, in the place of their fathers' inheritance, and thus bordering along by the sea shore. And also there were many Lamanites on the east by the sea shore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by Lamanites, etc." (Page 302, verses 27-28.)

The above quotation makes several points quite clear, viz., that the region actually occupied by the Lamanites was comparatively small. That they were confined to the district about city Nephi, to the low lands along the sea shore extending from near the point of Lehi's landing, northward, to a point west of the city of Zarahemla. Then there were numbers of them scattered through the wilderness from city Nephi northeast to the sea, covering the wilderness east of the land of Zarahemla. In other words the Lamanites occupied the country east, south, and west of the Nephites. Hence the statement that the Nephites were nearly surrounded by the Lamanites. The line dividing them must conform to these facts and would take

a winding course as outlined by the historian. That there was a vast extent of territory in land Nephi not occupied, is evident from this significant statement of the historian in verse 34 page 303:

"Therefore the Lamanites could have no more possessions only in the land Nephi and the wilderness round about."

The Nephites, on the other hand,

"Had taken possession of all of the northern parts of the land, bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side on the north, even until they came to the land which they called Bountiful, and it bordered upon the land which they called Desolation." (Page 303, verse 29.)

"And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation from the east to the west sea, and thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward and the land southward."

Students are generally agreed that the Magdalena river is identical with the Sidon, a point which we believe is easily confirmed. We are therefore able to locate pretty definitely the district actually occupied by the Nephites, as the valley of the Magdalena from the head of the river northward to the point where the great central range of the Andes terminates; then around to the northwest through the plains country to the isthmus. The dividing line then, must have run from the east sea southwest, between Nephites and Lamanites, to the head of the Magdalena; thence north, along the great mountain to a point near its end; thence west, in a winding line between the valleys of the San Juan and Atrato rivers to the west sea. This agrees exactly with the historians description, and makes the dividing line a natural barrier, which was a source of protec-

tion to the Nephites against their enemies, since the mountains are almost impassable for the greater part of the distance. There are a number of other passages from the record that confirm this view. The city Antionum was east of city Zarahemla and it was also by the borders of the Lamanites. Cities Lehi and Morianton, were north of city Zarahemla, yet they, and the cities of Moroni and Nephiah, were evidently in the same region, as the refuges from Lehi, Morianton, and Moroni all assembled in Nephiah on the approach of the Lamanite army. This would hardly have been the case if Moroni had been 1,500 miles to the eastward.

Bearing the above facts in mind the student would have no difficulty in locating approximately a number of other cities, such as Manti, Melek, Ammonihah, Noah, Aaron, Omner, Gid, and Mulek; since they were evidently distributed through the plains country described, between the head of the Sidon and land Bountiful, at the beginning of the isthmus. It would also explain how the Lamanite army was able to invade the country from the west and destroy the city of Ammonihah. The important point, however, is to correct the impression that the dividing line was a strip of tropic jungle that extended across South America, about the line of the equator.

Fourth Year.

[Prepared by Sister Maud Paul.]

Lesson 58. Ezekiel, the Prophet Captive.

Time: About 576 B. C.

Place: Chaldea, by the River Chebar.

Texts: Ezekiel, chap. 2, 3, 5, 8.

HISTORICAL NARRATIVE;

Eleven years before the destruction of Jerusalem, Jehoiachin, king of Judah, and a company of distinguished Jews were carried captives into Babylon, by King Nebuchadnezzar.

Ezekiel, son of Buzi, a priest, and according to tradition a native of Sacra, was among the captives. In the fifth year of his captivity, "the heavens were opened," and a wonderful vision (Chapter 1) of four living creatures, each having four faces, an ox, a lion, an eagle and a man, typifying the glory of God, was shown to him, and in the midst of the vision, Ezekiel was commanded to prophecy and warn the Jews of their destruction and the overthrow of Jerusalem.

Ezekiel was well-fitted by the boldness of his character, no less than by his spiritual endowment, for the office to which he was appointed—namely that of confronting "the rebellious house," the hardened people to whom he was sent. The lengthened allegories, the striking figures, the sometimes coarse and indelicate allusions, the minute details into which his descriptions run, all testify to the vividness of his conceptions and to his wonderful strength of mind. Indeed, all his faculties are engrossed with his spiritual mission; his whole life was devoted to the work in which he was engaged, so that we never see him as a man, but always, whether in thought or action, as a prophet.

Throughout his entire ministry, Ezekiel never presumes to address the people on his own responsibility, but always with the majesty of one having been commissioned by the most high. "Thus saith the Lord God."

Chapters 1 and 2. Ezekiel's commission and the eating of the roll.

"Son of man, eat this roll and go to the house of Israel." The eating of the roll (scroll or manuscript) was of course purely figurative, and was to make clear the proper and natural course to follow. The ambassador was first required to understand and appreciate the truth revealed, before he could be capable of communicating it to others.

Chapter 5, foretells the destruction of Jerusalem. "Take thee a knife, a

barber's razor." The sharp knife, or razor, signifies the sword of the Chaldeans which was to be applied to the Jews, represented by the hairs. The shaving away of the hair indicates the overthrow, removal, and degradation to which they were doomed. The balances symbolize the justice of the punishments. The burning of the one-third of the hair, denoted the large proportion of the Jews to fall during the siege. Another third represented those who would be slain in attempting an escape; the remaining third should be scattered to the wind, dispersed in the neighboring countries. The few hairs left were the remnant that should live under the government of Gedaliah; those cast into the fire are those who should take refuge in Egypt and meet their destruction there. This symbol describes a heavier weight of affliction to fall on the Jews than even the preceding one; for the hair on the head of a priest was forbidden to be shaved off, and the beard was, in the east, a fondly cherished badge of manhood, the loss of which was felt to be the greatest calamity.

Chapter 8, Vision of the secret idolatry of the Jews.

The Lord shows Ezekiel that the Jews in Jerusalem were secretly carrying on the rites of idolatry. The Persian worship of the sun, or its emblem, the fire, was performed by prostrating the body before it. "Women weeping for Tammuz" (Verse 14). Tammuz (Adonis) was beloved by the Phœnician Venus, Astarte, and according to the classical legend, was torn to pieces by a wild boar sent against him by Mars, but was afterward changed into a flower and was yearly lamented on the anniversary of his death by the pagans. This custom was now in secret practice among the Jews. "Perhaps of all varieties of superstition which had crept in among the Hebrews in that period of general decline, none displayed such flagrant dishonor to the God of Israel as this;

for, as the most holy place was situated at the west end of the sanctuary, it was impossible for these twenty-five men to pay their homage to the rising sun, without turning their backs on the consecrated place of the Divine presence."

Notes. The name Ezekiel signifies "God will strengthen," or "the might of God." When it was bestowed, or to what it refers,—whether as some think, it was given him after his entrance to the prophetic office and designed to pre-emptuate the divine power which would be so signally manifested in the accomplishment of his predictions—is unknown.

The river Chebar was long supposed to be the Chaboras of the classics, (now Khabour) in upper Mesopotamia. But that river is beyond the northern boundary of Babylonia, as described in the old Testament. The scene of Ezekiel's prophecies was within the limits of Chaldea proper, and recent researches lead to the belief that the river indicated was the royal canal of Nebuchadnezzar, in digging the channel of which the captives were in all probability employed.

Lesson 59. The Prophecies of Ezekiel.

Time: About 576 B. C.

Place: Chaldea, by River Chebar.

Texts: Chapters 12, vision of the fate of Zedekiah.

Chapter 37, verses 1-14. Vision of the dry bones revived.

Chapter 37, verses 16-28. Vision of the union of the sticks of Judah and Ephraim.

Viewed as a sacred poet, Ezekiel occupies no secondary place. "He is much inferior to Jeremiah in elegance," says Lowth. "In sublimity he is not excelled even by Isaiah; but his sublimity is of a totally different kind. He is deep, vehement, tragical. His sentiments are elevated, full of fire, indignant; his imagery is crowded, magnificent, terrific. His language is pompous, solemn, austere, rough, and at times unpolished. In many respects he is perhaps excelled by the other prophets, but in that species of composition to which he seems by nature adapted—the forcible, the impetuous,

the great, and the solemn, not one of the sacred writers is superior to him."

Chapter 12.—Vision of the fate of Zedekiah—was a symbolical prophecy calculated to warn the captives at Chebar not to delude themselves with the vain hope of returning soon to the land of their inheritance, which was the subject of their thoughts by day, and their dreams by night. The prophetic warnings already given by Ezekiel in words were now to be repeated by symbolic actions calculated to arrest attention. The preparations were made during the day that they might be seen, although the actual departure was not to be attempted until night. The better to represent the idea of flight, he was commanded to make his exit, not by the door, but through a hole dug in the mud wall, and to sally forth in the dark with his features disguised or veiled, carrying his necessary provisions, as one making a clandestine escape. These acts formed a vivid picture of Zedekiah's flight from Jerusalem with his men of war, and were so accurate in every detail that some critics claim the prophecy must have been made after Zedekiah's flight. (See II Kings, Chapter 25, Verse 4. Jer. Chapter 39).

Chapter 37. Verses 1-14. Vision of the dry bones revived. The Lord does not leave the Jews without hope of ever again enjoying his blessings, but holds out the promise that after having atoned for their sins, they shall again find favor in his sight, and although scattered and despised, he will yet bring them back to the land of their inheritance. The restoration promised however, does not merely relate to the deliverance of the Jews from bondage. To that indeed, is its primary reference, but as the expres-

sions are too strong to be confined to a mere temporal deliverance, it manifestly points to a spiritual deliverance from their bondage to sin and unbelief. The vision also conveys the glorious promise of the resurrection of the dead.

Chapter 37. Verses 16-28. Judah and Ephraim to become one.

"Ezekiel's prophecy concerning the sticks, or records of Judah and Joseph, is literally fulfilled in this generation. The greater part of the Latter-day Saints are of the tribe of Ephraim, the son of Joseph. There can be but one conclusion with regard to the Bible, and that is that it is the stick of Judah referred to by Ezekiel.

The stick of Joseph is fitly represented by the Book of Mormon, which is a record of the Nephites, who are descendants of Joseph who was sold into Egypt. They are both, today, in the hands of Ephraim.

See Gen., Chapter 48.

Book of Alma, Chapter 10. Verses 2-3.

11 Nephi, Chapter 3.

NOTES.

Ezekiel was contemporary with Jeremiah and Daniel. Jeremiah remained at Jerusalem, and was later taken to Egypt. He saw the literal fulfillment of many of the prophecies made by Ezekiel in Babylon.

Books in their present form were unknown among the ancients. Their writing was done on long strips of papyrus, each end of which was attached to a stick or roll, and rolled together.

Lesson 60. The Destruction of Jerusalem.

(Teacher to prepare his own outline.)

Text: II Kings 20:14-17; II Chronicles 36:11-21; Jer. 8: 20:1-8; 21; 24; 25; 37; 38:1-28; 39:15-18; 52.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.

Second Year Work.

(By Josiah Burrows.)

Lesson 22. Saul Chosen King.

[For Second Sunday in August.]

Text—I Samuel 8, 9, 10:1-24.

The central figures in this lesson are those of Samuel and Saul. They were two most remarkable characters, and some very profitable lessons may be learned from a study of their lives. Samuel was blest with a strong spiritual nature, which he no doubt largely inherited from his devout mother, Hannah. Being reared also amid the sacred surroundings and influences of the Tabernacle, which naturally contributed to his spiritual development, it is not surprising that in his matured manhood, he proved to be one of the strongest inspirational characters of the Bible. Saul is not an ideal character to place before the young, and he makes a strong contrast to that of Samuel. However, he made a splendid beginning, and his prospects were bright for an active, useful and promising life. But he soon showed weakness, and failed to abide by the counsel of the Lord through His servant Samuel, and his life was marred, and finally wrecked, through a number of serious transgressions.

The children of Israel were certainly a very ungrateful, self-willed people. For notwithstanding the repeated instances of Divine protection, preservation and blessing, they now virtually rebelled against Samuel, rejected the Lord and demanded that a king should rule over them, that they might be like other nations. This caused Samuel much sorrow, but the Lord told him to yield to their request. Samuel, however, solemnly warned them of the oppressed and enslaved conditions they would incur under the new

form of government. The details of the selection, appointment, and anointing of Saul, are fully treated in the outline. The occasions of his presentation to the people at Mizpeh, was a very interesting and important event. Being a goodly youth, and of commanding stature, he made a strong impression upon them, and appealed to them as an ideal leader and king.

NOTES.

SAUL.—"We shall understand better the subject of Saul's history if we trace it as it is delivered in the Bible. There is a way of presenting what is called the *rationale* of the Bible narratives, stripping them of their mystical and theological adjuncts, which I do not profess to follow. If I did, I should have to tell you that Saul was chosen by the people of Israel because he was the tallest and strongest man among them; that while the novelty of royalty lasted he retained his popularity; that he lost it partly through the influence of the prophet Samuel, who feared that he was breaking loose from his influence and taking a course of his own, and who therefore represented him as having violated some of the duties which belonged to a theocratic sovereign; that a young and brilliant rival put forward by this venerated teacher supplanted him in the affection of his people, and even of his own family, that jealousy at the admiration which was excited by this adventurer, and fear that he would actually obtain the kingdom, overthrew his reason; that he fell into wild, arbitrary and desperate courses, provoked a war with the Philistines, and died in battle."—*Great Men of God*, Noble.

SAMUEL.—Samuel was a character unquestionably of the very first class, of irreproachable integrity, undaunted fortitude, unabating zeal, unaffected and unblemished piety; sincere as a friend, gentle as a man, virtuous as a judge, and holy as a prophet."—Robinson.

Lesson 23. Saul Reproved by Samuel.

[For Third Sunday in August.]

Text—I Samuel 13.

Saul had now reigned two years over Israel, and we see him as a mili-

tary leader directing his forces for the defense of the Israelites against the Philistines. Jonathan with a division of one thousand picked men, had smitten a garrison of the enemy, which had apparently angered and aroused them so that now the Philistines prepared to overwhelm the Israelites with the immense force of six thousand horsemen, and thirty thousand chariots. The Israelites becoming thoroughly alarmed, scattered and hid themselves in caves, thickets and among the rocks.

Saul remained seven days in Gilgal awaiting the return of the prophet Samuel, and becoming impatient at the delay, usurped authority he did not possess, and presumed to offer a burnt offering unto the Lord which could only be rightfully performed in this instance by the prophet Samuel.

When Samuel finally came, he sharply rebuked Saul, and told him for failing to observe the commandment of the Lord, the kingdom should be taken from him, and his place should be filled by another whom the Lord had chosen.

This was certainly a most serious offense, and marks Saul's first fatal step on his downward career.

The lesson plainly teaches the sacredness of the Lord's authority, and how careful we should be to respect and honor it.

Lesson 24. David's Personality and Character.

Text: 1 Samuel 16, 17.

"David was a soldier, shepherd, poet, prophet, priest, statesman and king, a romantic friend, chivalrous leader, devoted father. He represents the Jewish people at the points of the change from the lofty writers of their olden system to the higher civilization of the newer, and was a type of the Messiah, who is called the Son of David.

"David as king is almost above reproach; his private life only proved him a man. Next to Abraham's, Da-

vid's is the most dearly cherished name of all the ancient patriarchs. The Psalms, whether his own or others' writings, have been the source of consolation and instruction far beyond any other of the holy scriptures, and are the only expressions of devotion that have been equally used by all branches of the Christian Church and by the Jews.

"It is now thought that the saying that David was a man after God's own heart meant only that he was chosen, while Saul was rejected—and his excellence as a king justified the choice.

"The noble qualities of his soul, his sublime piety, which was the habit of his life, his intense struggle against fiery passions, and his mournful remorse over occasional sins, far outweighed his faults.

"Because he passed through temptation, passion and humiliation, we are instructed and comforted; and through the divine psalms which he wrote we are provided with language for our times of distress and trouble."
— *Smith's Bible Dictionary*.

Fourth Year. Lessons for August.

Lesson 22. How the Church Began.

Lesson setting: Time, place, etc.

I. The Priesthood Restored.

1. The Aaronic Priesthood.
 - a. By whom conferred.
 - b. When conferred.
 - (1) Words used.
2. The Melchizedek Priesthood.
 - a. By whom conferred.
 - (1) Upon whom.

II. The Church Organized.

1. Place and date.
2. Early baptisms.
3. The meeting.

III. Subsequent Events in New York State.

- I. The first miracle.
 - a. When performed.

- b. By whom.
- c. Upon whom.
- 2. The Prophet arrested.
 - a. Baptisms at Colesville.
 - b. Opposition.
 - (1) Joseph taken.
 - c. Joseph tried at South Bainbridge.
 - (1) Result.
 - d. Joseph arrested again.
 - e. Second trial.
 - (1) Result.
- 3. Spiritual blessings.
 - a. Conference held.
 - (1) Results.
 - b. Growth and prosperity of the Church.

Suggestive Aim: God alone has the right to establish His Church and to commission men to officiate in His name.

Illustration, application.

Lesson 23. Events at Kirtland and in Ohio Generally.

Lesson setting: Time, place, etc.

I. *Removal to Ohio.*

- 1. Of the Prophet Joseph.
- 2. Of the Church generally.
- 3. The new home.
 - a. Description of Kirtland.
 - b. First converts there.
- 4. The Lamanite mission.

II. *Some Organizations Effected.*

- 1. The High Council.
 - a. Time.
 - b. Manner of organization.
 - c. Purpose and workings.
- 2. The Twelve Apostles.
 - a. When chosen.
 - b. How chosen.
 - c. Their names.
 - d. Their duties.

- 3. The Quorum of Seventy.
 - a. When chosen.
 - b. How chosen.
 - c. Duties.
- 4. The First Presidency.
 - a. Their names.
 - b. Duties.

III. *The Kirtland Temple.*

- 1. Description.
 - a. Exterior.
 - b. Interior.
- 2. Erection.
 - a. Poverty and sacrifices of the Saints.
 - b. Opposition from without.
- 3. Dedication.
 - a. Time.
 - b. Spiritual blessings received.

IV. *Mobbings of Hiram.*

- 1. The Prophet and Sidney Rigdon move there.
 - a. Time.
 - b. Purpose.
 - (1) Revision of the Bible.
- 2. The Prophet.
- 3. Sidney Rigdon.

V. *Removal from Ohio.*

- 1. Opposition.
- 2. Saints' attention mainly upon Zion, in Missouri.
- 3. Removal to Missouri.

Suggestive Aim: A life of sacrifice, the heritage of the Saints, brings growth and development.

Illustration, application.

Lesson 24. The Land and City of Zion.

(The teacher to choose his own incidents.)

Primary Department.

Chas. B. Felt, Chairman; Wm. A. Morton, assisted by Dorothy Bowman and Ethel Simons Brinton.

Lessons for August.

Lesson 22. The Woman of Samaria.

Text—John 4:1-42. Weed: Chapter 18.

- I. At the Well.
 1. Jesus.
 2. The woman.
 3. The conversation.
- II. Preaching the Gospel to the Samaritans.
 1. The woman returns to the city.
 2. The Samaritans go to Jesus.
 3. He tarries with them two days.

Aim—The Gospel is a well of water springing up into everlasting life.

Memorize—"The water that I shall give him shall be in him a well of water springing up into everlasting life."

Picture—Christ and the Woman of Samaria.

I. Jesus left Judea, and journeyed north to Galilee. On the way He must go through Samaria. In Samaria lived a people who were called Samaritans. Their religious beliefs and customs were very different from those of the Jews. The Jews looked down upon the Samaritans and had little to do with them.

On the road in Samaria, near the principal city, was a well to which the people came to draw water. It was called Jacob's well. At about noon, as Jesus journeyed from Judea to Galilee, He came to this well. Tired and thirsty, He seated Himself upon the stone wall surrounding it. His apostles had gone into the city to buy food, so He was alone.

He was not long alone, however. A woman of Samaria came to the well with her water jar to draw water. Verses 7 to 14.

Speak of the thirst of the body and the thirst of the spirit. The gospel which Jesus taught quenches the thirst of the spirit, it gives peace and joy to those who obey its teachings, not only for this life, but in the life hereafter. So Jesus said to the woman, "The water that I shall give him shall be in him a well of water springing up into everlasting life." Then the woman said unto Him, "Sir, give me this water." But when by His answer He showed that He knew her past life, she thought of Him not only as a great teacher, but as a prophet of God, and began to ask Him questions. Verses 25 and 26.

The apostles, returning, marvelled that He talked to the Samaritan woman. They brought Him food, saying: "Master, eat." But He said unto them: "I have meat to eat that ye know not of." In the joy of His ministry, in giving the gospel truths the food of the spirit, to others, His own bodily weariness and thirst were forgotten.

II. Unmindful of her errand at the well, the woman left her water pots and hastened to the city to bear the glad news which she had received. Many of the Samaritans went to Jesus to hear His words, and "they besought Him that He would tarry with them." So for two days He stayed with them teaching them the beautiful truths of the Gospel, and many believed when they heard His words. Verse 42.

Lesson 23. Jesus and Nicodemus.

Text—John 3:1-16.

- I. Nicodemus.
 1. Who he was.
 2. His associates.
 3. Reasons for seeking Jesus.
- II. The Interview.
 1. Time.
 2. Reasons for coming at night.
 3. The inquiry of Nicodemus.

III. The Ordinance—Baptism.

1. Explained in the answer of Jesus.
2. Mode.
3. Necessity.

Aim—Without baptism we cannot enter the Kingdom of God.

Memorize verse 5.

I. Jesus was in Jerusalem at the time of the Feast of the Passover. He had been in the Temple teaching the people, and many believed in Him. But most of the rulers of the Jews hated Jesus and tried to find something against Him. But one of these rulers, who was named Nicodemus, believed in Jesus. He was honest and wished to know the truth, but he was timid and he knew that his associates would condemn him if they knew that he sought Jesus.

II. Draw a picture of Nicodemus going through the streets at night, of his meeting with Jesus, perhaps upon the roof of one of the low square houses. Repeat Nicodemus' remark, showing that he believed in Jesus. But Jesus, wishing him to understand that only to believe was not enough, explained the ordinances of baptism and the laying on the hands for the gift of the Holy Ghost.

In giving this to the children the teacher has an opportunity to introduce two or three times the verse to be memorized, so that when she has given the lesson, pupils are familiar with the verse, and will learn it with few repetitions.

Review Lesson 8, bringing out the correct mode of baptism, also Jesus' example.

The age for the baptism of children, and the confirmation which follows should be dwelt upon.

See leaflet Lesson 18.

Lesson 24. Jesus and John Baptizing.

Text—John 3:22-36; 4:2.

I. Baptism.

1. Of water.
 - a. Significance.

b. Performed by John.

c. Performed by the disciples of Jesus.

2. Of the Holy Ghost.

a. Significance.

II. People are Drawn to Jesus.

1. Effect upon Jews.

2. Effect upon John.

III. John's Humility and Rejoicing.

1. Acknowledges authority.

2. My joy therefore is fulfilled.

3. Bears testimony of Jesus' divinity.

Aim—Those possessing the Spirit of God acknowledge authority.

This lesson should give the child some understanding of Priesthood, God's authority on earth, and help to make him respect those who hold it.

Memorize John 3:27.

I. As Jesus had told Nicodemus that it was necessary for him to be baptized so He told all the people to whom He preached. Jesus preached the gospel in Judea, and many people listened to His words, and many were baptized by water in the rivers or the lakes. The apostles who held the priesthood of God, who had been given this authority took them to the water's edge, and then buried them under the water, and so being baptized by one having authority, they were "born again" as Jesus had said. Those who were baptized were then confirmed members of the Church of Christ. They received the gift of the Holy Ghost and so were "born of the spirit."

Repeat Jesus' words to Nicodemus.

John the Baptist was also preaching in the little village of Ænon, in Samaria. Some Jews who had seen the crowds which followed Jesus went to John and said, "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him."

They thought that this would anger John and make him jealous. But they were entirely mistaken. He rejoiced

that people believed in Jesus, and listened to His teachings.

111. Repeat verse 27. Tell the children that John referred to the authority, the priesthood, that had been given Him that he might perform his mission on earth. He rejoiced in acknowledging the higher authority of Jesus, and testified to the people

that Jesus was the Christ, the Son of God, and redeemer of the world. And he said unto them: "He that believeth on the Son hath everlasting life."

Application—Have pupils tell those in the ward who hold authority. How can we show that we respect those in authority, those who hold the Priesthood?

Kindergarten Department.

Robert Lindsay McGhie, chairman; assisted by Sister Beulah Woolley.

LESSONS FOR AUGUST.

1. Children's Day.

2. Joseph Smith's First Vision.

Aim: Earnest effort to prepare one's self for the work of the Lord is rewarded.

3. The Book of Mormon Revealed.

Aim: The same.

4. The Delivery of the Plates.

Aim: The same.

LESSONS FOR SEPTEMBER.

1. Presentation of the Plates.

Aim—If we have implicit trust in God's word, we need never fear the plans of the wicked.

2. Review and Picture Day.

3. Organization of the Church.

Aim—A humble birth is no hindrance to greatness.

4. A Missionary Call and Experience.

Aim—Sacrifice through love for the Gospel brings spiritual blessings.

[Work for August prepared by Sister Beulah Woolley.]

Suggestive Songs:

"Put Your Shoulder to the Wheel,"
Deseret Sunday School Songs, No. 178.

"Who Taught the Birds," Kindergarten Plan Book, page 192.

"Stand for the Right," JUVENILE INSTRUCTOR, July, 1910.

During the summer months some teachers take the children out of doors for part of the morning exercises. Where there is a green shady spot

this may be much better than keeping them indoors for the whole period. Where this is done be sure to keep the spirit of the Sabbath. Avoid the use of any games the children play during the week. Let every exercise be of such a nature as to help the child spiritually, and to feel a greater love for God and His goodness to His children. Bird, bee and flower songs can be dramatized with happy results.

Memory Gem:

"Yes, we'll all work together
And lovingly, too,
For each has a work
That no other can do."

Pictures:

A picture of the Prophet Joseph. One can be found in JUVENILE INSTRUCTOR, December, 1908.

"Birth of Mormonism in Picture." For sale at Deseret Sunday School Union Book Store, price 50 cents; contains pictures for all these lessons.

Morning talks for the month on the ripened fruits and grains.

2nd Sunday—"The Heavenly Father's Work."

- a. The sunshine and rain.
- b. Water from the mountains.

3rd Sunday—"The Farmers' Work."

- a. The caring for them.
- b. The picking of the fruit.
- c. The cutting of the grains.

4th Sunday—"The Mother's Work."

- a. The preparation of the food.
- b. The putting away for winter use.

FIRST SUNDAY—"BIRD DAY."

Talk on the value of our birds to us.

I. The insects that harm the trees, grains, garden stuff, and the birds that protect them.

a. All insects in trunks of trees destroyed by woodpeckers and nut-hatches.

b. Plant lice destroyed by warblers and chickadees.

c. Worms and other insects by blue-birds, vireos and robins.

d. Caterpillars by thrushes.

e. Grasshoppers and ants by meadow-larks, blackbirds.

II. Insects that fly around in air are checked by flycatchers, swallows, etc.

III. Weed-seeds destroyed by birds.

IV. The seagulls.

a. What they do for farmers.

b. Briefly tell how they once saved the crops in Utah.

(In some localities it may be necessary to explain why we do not wish to keep the English sparrow.)

Story: "The Birds of Killingworth." (See JUVENILE INSTRUCTOR, April, 1911, pp. 230, 231).

SECOND SUNDAY—JOSEPH SMITH'S FIRST VISION.

Texts—History of the Church, vol. I, pp. 2-6.

One Hundred Years of Mormonism, (Evans) pp. 14-18.

History of the Prophet Joseph, (Lucy Smith) pp. 74-76.

A Brief History of the Church, (E. H. Anderson) pp. 15-18

Aim—Earnest effort to prepare one's self for the work of the Lord is rewarded.

(This aim is used for the month.)

For illustration see JUVENILE INSTRUCTOR, July, 1910.

Suggestion.—After you have given this lesson try having some good singer in your ward sing "Joseph Smith's First Prayer" to the children. They have often heard the song, but I doubt if they know the beautiful story it tells.

THIRD SUNDAY—THE BOOK OF MORMON REVEALED.

Texts—History of the Church, vol. I, pp. 11-15.

One Hundred Years of Mormonism, pp. 39-42.

A Brief History of the Church, pp. 18-23.

Joseph told many of his friends about what he had seen and what Jesus had said to him, but to his surprise no one but his own father, mother and brothers and sisters believed him. All his friends made fun of him and would have nothing more to do with him. Joseph felt very sorry over this for he enjoyed being with his friends, but now he had to find others and some of them were not as good as they should have been, and you know when in bad company you sometimes forget yourself and act just as they do.

But Joseph had lots of work to do so he didn't do much that was wrong. He worked hard in the field with his father and brothers, and sometimes for his neighbors, and he always did the work well. Often when about his work he would think of what had been shown and told to him. He knew he must prepare himself for the great work he had to do. So he went on with his work and thoughts for three

years and a half, and he didn't know what he should do. Heavenly Father hadn't told him anything further. He was so sorry for the wrong things he had done, and prayed earnestly for help.

So one night after he had gone to bed he lay thinking, when suddenly the room began to get light. The light grew brighter and brighter and then an angel stood before him. He wore a beautiful white robe and his face shone with beauty and light. You or I have never seen anyone so beautiful as this angel. Joseph was at first frightened, but when the angel spoke all fear left him. He said he was a messenger sent from God, that his name was Moroni. Then he told Joseph that he was to do a great work. He told him of a wonderful book that was written on gold plates and hidden in a hill near Joseph's home. He said that this book told all about the people who used to live upon this land, and about the forefathers of the Indians. It also told of what Jesus taught the people to do and how He wanted them to live. The angel said there were two stones hidden with this book called Urim and Thummim which would help Joseph read what was written in the book. There were many other things he told Joseph, then the light gathered about him and he was gone.

The room was dark again just as it had been before the wonderful visit. Joseph could not go to sleep but lay there thinking, when suddenly the room grew light again and the angel was before him. He told Joseph the very same things he had told him before and other things as well. Then the light gathered around the angel and he was gone. In a little while he came back again just as before. He told the very same things over again—all about the wonderful work and the book written on gold plates. Then the light gathered about the angel again and he was gone. This time the room was not so dark for it was nearly

morning. All night long the angel had been with Joseph telling him of the things Heavenly Father wanted him to know and do.

That morning Joseph went to his work as usual but he couldn't work for thinking of what had happened and he was very pale. His father thought he was sick and told him to go home. But on his way to the house he was so weak that he lay down on the ground. Suddenly a light appeared and he saw the same beautiful angel. He told Joseph over again what he had told him in the night, and also told him to tell his father. Then he was gone. Joseph went back to the field and told his father everything. His father was glad to hear the wonderful story and told him to do just as the angel had said.

FOURTH SUNDAY—THE DELIVERY OF THE PLATES.

Texts—One Hundred Years of Mormonism, pp. 42-50.

History of the Prophet Joseph, (Lucy Smith) pp. 82-86.

Soon after the angel's visit Joseph went to the place where he had been told the book was hidden. He knew it as soon as he saw it. It was a hill, the largest in that country, and at that time a number of trees were growing on it. He saw a large stone which was partly in the ground. He dug the dirt from around it, then lifted the stone, and there was the wonderful gold book and Urim and Thummim and all just as the angel had told him. But the angel stood by and guarded the treasures. He would not let Joseph touch them. He said that Joseph must learn and be willing to do everything that Heavenly Father wanted him to do before he could take them. He was told to come at the same time each year and the angel would be there to instruct him.

Joseph went home and told his father and mother and brothers and

sisters all about the wonderful things he had seen. They were all happy with him and loved to hear him tell the story in the evenings. They tried to help him remember the things he was to do.

He worked and studied hard for a year and then it was time to go to the hill again. He thought the angel would let him have the treasures this time for he felt sure that he could do everything just right. So he lifted the stone away and this time took the book in his hands. Then he thought perhaps there was something else hidden there which he could sell, for his father and mother were poor and needed money. So he laid the book down to look but he could find nothing. When he went to pick it up again it was gone. He couldn't imagine where. No one had been near him that he could see, and he was terribly frightened. He prayed to Heavenly Father to know why they were taken from him. Then the angel appeared and said Joseph had not done as Heavenly Father had told him. He had been told not to lay the book down and he disobeyed. After a while Joseph lifted the stone again and there it was safe. The angel had taken care of it. Joseph put forth his hands to take the treasures again, but the angel pushed him back and would not let

him touch it. Then Joseph was left alone to go home very sorrowful. His father and mother were sorry to think that their son was not yet strong or good enough to do the work and they prayed to Heavenly Father to help him.

So Joseph went back to his work to wait another year. When the year was about up he had to pass the hill one day and was met by the angel. He told Joseph that it was time for the record to be brought forth and that he must work harder and prepare himself to do the work. So that year he worked harder than ever and at last the day came when he knew he would get the precious record.

He left his home, this time at night, and went to the hill. He lifted the stone as he had done before; then took the precious book and other things up very carefully. The angel was by his side and said "Now you have the record in your own hands. You will have to be very careful, because wicked men will try to take it from you. But if you guard it well you will be able to keep it." Then the angel was gone and Joseph had what he had worked hard for four years to receive.

Application—Left to teachers to make their own.

The Pioneers.

By Benjamin Waddlestock.

Where is the band that like a stone with-
stood
The surges of oppression and the flame
Of persecution, when the ungodly came
And stained the promised land with holy
blood—
That dauntless band, that dared the
freshest flood
Of swollen spring, the weary desert
crossed,
And to the winds their worldly comfort
tossed,

To keep their consciences at peace with
God?
Gone, nearly all. A very few remain,
But not for long. Yet may the ardent
soul,
That made them dare, and made them
do, live on
In younger breasts, and ever more main-
tain
O'er luxury and vice supreme control,
And teach by deeds the truth to Babylon.



The House Fly.

By Claude T. Barnes.

M. S. P. R.; M. B. S. W.; M. A. O. U.

Not many years ago even scientists were accustomed to look upon the house fly with an easy tolerance, as if his chief annoyance to mankind were his impolite habit of turning every bald head into a skating rink *pour le insecte* and of persistently irritating the face of the late morning sleeper; few, indeed, saw in his impudent familiarities a possibility of the most virulent contagion. Now, however, when we are certain that each time he succeeds in reaching the dinner table he may leave the bacteria of one of a dozen diseases upon the food, it is high time we were warring upon him

with a vengeance. Let us examine him more closely than usual as a stimulant towards that end.

Though several other flies, such as the Bluebottle, the Blow, etc., frequent dwellings, the house fly (*domestica*) is much commoner. It breeds in any fermenting organic matter, though fully 90 per cent of the flies in cities come from horse manure. Substances in which the eggs are frequently found are: rotten water-melons, carrots and cucumbers, old cabbage stumps, banana peelings, spoiled cooked peas, decayed potato peelings, ashes mixed with vegetable waste, moldy bread,

kitchen slops, mixed sawdust and rotting vegetables, garbage, decomposed meat, street carrion, rotten chicken feathers, chicken manure dump, cow-dung, human excrement, pig manure, barley malt and even old cans of snuff.

The long, ovoid, glistening white eggs of the house fly are deposited in clusters, each female laying batches of from 120 to 150 or even to 600, four times a year. The egg stage lasts about eight hours, when from each issues a slender larva tapering from the hind to the pointed head. For five days the larva is active, moving about in the manure or rotten substance in which it dwells and destroying great quantities of excrement. The larva, thereafter, spends five days in the pupa stage, and then emerges as an adult fly.

It is a popular fallacy, to suppose that small flies grow into large ones; in fact they never grow after they issue from the puparium. No insects increase in size after the first molt, as such would be possible only by casting their skins. They therefore never grow after reaching the winged stage. Some typhoid flies are larger than others, it is true; but the difference is a permanent one due to the plentifulness or scarcity of food during the larval stage. Some are stunted; some well nourished. Cold weather may result in small flies, which curiously, are infertile. The tiny fly sometimes seen on the window pane is not the common house fly but a different species (*Homalomyia canicularis*).

In absorbing fluid or semi-liquid matter, the house fly sucks; but in eating hard substances such as sugar, fluid (saliva) is first deposited and then strong sucking used. They gorge themselves repeatedly and then regurgitate large drops of liquid from the tips of their beaks. These drops, which make the larger stains on the windows, are frequently imbibed by other flies.

It is probable that no less than seven

generations of flies are reared from a single over-wintering female, from April 15 to September 10. Presuming that she lay 120 eggs in April (she may deposit as many as 600), it is possible under favorable conditions that the eggs will result in 5,598,720,000,000 adult flies by September 10! The table* given, however, takes no cognizance of the fact that on May 20, the first fly will probably lay another batch of 120 eggs, and thus start another line of surprising figures; later another, and another—and so on. In truth, from 15 to 20 trillion flies is the astounding possibility from a single over-wintering female. Therefore, were it not for the fact that various things help to destroy the larvae, one might lose courage in fighting such odds. The figures do, however, prove the immense importance of killing every stray fly about the house in early spring and summer. Nine-tenths of the flies of autumn will soon succumb

*The following table was prepared by Dr. L. O. Howard, the famous entomologist of Washington, D. C.; it shows the number of flies a single over-wintering female might produce in a single summer:

April 15 she lays 120 eggs.

May 1—120 adult flies issue, 60 being females.

May 10—60 females lay 120 eggs each.

May 28—7,200 adult flies issue, 3,600 being females.

June 8—3,600 females lay 120 eggs each.

June 20—432,000 adults issue, 216,000 being females.

June 30—216,000 females lay 120 eggs each.

July 10—25,920,000 adult flies issue, 12,960,000 being females.

July 19—12,960,000 females lay 120 eggs each.

July 29—1,555,200,000 adults issue, 777,600,000 being females.

August 8—777,600,000 females lay 120 eggs each.

August 18—93,312,000,000 adults issue, 46,656,000,000 being females.

August 28—46,656,000,000 females lay 120 eggs each.

September 10—5,598,720,000,000 adults issue, half being females.

to cold, anyway; but the fly of spring-time is a most virulent potentiality indeed.

In 1,000 pounds of manure, Dr. W. B. Herms found 455,000 fly larvae; it pays to have the stables away.

Some adult flies remain dormant throughout the winter; most of them undoubtedly die; many larvae are killed by the cold; but it is doubtful if the pupae in their tight puparia are affected. In kitchens or restaurants of constantly warm temperature, adults may breed even in winter; and sluggish specimens may frequently be discovered behind books, and old wall paper.

The first impulse of the adult fly, as it issues from its pupal sheath, is to feed; and its keen sense of smell usually directs it aright at once. It ceases to engorge itself only at night; but in the daytime, it does not prefer the glaring sunlight as is generally supposed, but rather that shadow of the deep porch. In darkness it becomes immobile; and, curiously, sleeps equally as well on the ceiling as on the floor.

Galli-Vallrio has made experiments proving somewhat conclusively that the house fly has color preferences. A number of flies were placed in a large glass box around which had been pasted bits of vari-colored paper. The distribution of the flies was noted at various times; and it was found that clear green averaged highest, while blue, pale violet, dark brown and lemon yellow were least attractive of all.* The practical application of the experiment remains yet to be made.

The number of "specks" left by flies varies with their food; but if they have free access to liquids, each fly may leave as many as fifty specks per day.

*The flies distributed themselves as follows: Clear green, 18; rose, 17; clear yellow, 14; azure, 13; clear red, 10; dark gray, 9; white, 9; dark red, 8; black, 7; pale gray, 5; dark yellow, 5; dark green, 5; orange, 3; clear brown, 3; pale rose, 3; very clear green, 2; blue, 1; pale violet, 1; dark brown, 1; lemon yellow, 1.

Prof. S. P. Langley, whose papers on aeronautics gave the Wright brothers their idea of an aeroplane, said that the fly is the best model of a flying machine. They cover distances as quickly as a bird; and were it impossible to mark them without injurious or fatal results, we might discover them miles distant after a day.

The female fly dies usually after depositing her last batch of eggs; and, in fact, most of the adults die when a month or so old. They reach sexual maturity within 10 or 12 days after emerging from the pupal state.

Flies, like men, have their enemies and diseases; were it not so, how might we survive in a fly-stricken world! Cold weather is partly responsible for the grand fall clean-up; but other troubles may kill many before that time.

Several fungi (*entomophthoreae*, especially the genus *Empusa*) are parasitic upon insects, their spores adhering to the fly, entering its body and multiplying by budding until the victim is dead. The fungi, *Empusa muscae* probably destroy most of the house flies in late autumn; but the *Empusa* are perhaps the only botanical enemies the fly confronts.

Of the protozoan enemies, one species (*Herpetomonas muscae domesticae*) has been found in the house fly's alimentary canal.

Flies and even mosquitoes suffer from small red mites, some of them sucking the juices of their host, others clinging merely for a ride a la aeroplane in the hopes of reaching new feeding grounds. Cheese, ham and flour mites are found on flies, probably also seeking only a ride.

Spiders,† where they can spin undisturbed, destroy many flies; and the

†The common house spiders are: *Theridium tepidarorum* on ceilings; *Steatoda borealis* and *Tegenaria triangulosa* behind furniture; *Salticus scenicus*, the "leaping spider;" *Tegenaria derhami* and *amaurobius ferox* in cellars.

"false scorpions" a group of *Arachnids*) which live beneath bark, in moss or in old books, frequently cling to the flies. The House centipede, found only in the Southern states, eats flies, cockroaches and moths.

Several ants and the larvae of certain Carabacid beetles eat fly larvae; and many of the gall fly family (*Cynipidae*) lay their eggs in dipterous larvae.

Garden toads, lizards and birds all do good work, though, among the birds, only the white-eyed vireo, the cedar bird, the wood pewee, and the palm warbler have been known to eat the house fly. The flycatchers, so-called, seem to feed mostly on winged hymenopterous insects. Hens scratching in the barnyard are usually after fly larvae, and, in the house, rats may redeem themselves somewhat by catching live flies.

A single fly may carry from 550 to 6,600,000 virulent bacteria on its body at any one time; and among the diseases he may bring in through the window are: typhoid, cholera infantum, plague, summer complaint, tuberculosis, anthrax jaws, ophthalmia, diphtheria, and perhaps smallpox, gonorrhea, and tapeworm. Flies have been known to carry "pink eye" into a whole school and to be responsible for an epidemic of typhoid.

One of the simplest fly killers is a mixture consisting of one teaspoonful each of brown sugar and cream added to a half spoonful of powdered black pepper. Place it anywhere about the room and it will produce surprising results.

A small water tight box made to go across the bottom of the window will, when filled with kerosene, kerosene emulsion, pyrethrum, or, best of all, soap suds, soon catch all the flies in the room.

Formalin is efficacious if properly used. To every teacup of water add a teaspoonful of formalin, fill a milk bottle with the mixture, invert it in a

saucer and place it in a likely place. Milk may be added as a sweetener.

Formaldehyde, which is non-poisonous to man and will not affect foods, is always effective against flies when mixed with 5 or 6 times as much water and sweetened. Partly fill a dish and place it on the table. Pyrethrum powder puffed into the air or the fumes of 2 drops of carbolic acid placed on a hot shovel are both successfully used.

The odor of laurel oil seems to repel the flies; and sawdust saturated with carbolic acid diluted with one hundred parts of water will keep the flies out of the stable. Hop vines growing on the house, will, it is said, keep them away.

Many things, such as kerosene, chloride of lime, creosol preparations, arsenate of lead, and Paris green will destroy fly larvae in stable manure, but they are either too expensive or, on account of their inflammable, poisonous or corrosive nature, too dangerous.

An effective preparation consists of two pounds of iron sulphate in a gallon of water, for each horse per day, the mixture being poured on the manure pile, which it deodorizes. The cost is one and a half to two cents per day per horse.

Other successful manure pile remedies, arranged in quantities suitable for one horse one day are the following: 13 ounces of borax to $\frac{3}{4}$ gallon of water (sprayed on); $11\frac{1}{2}$ ounces of borax and 7 ounces of sodium arsenate to 1 gallon of water (this kills all the larvae); 1 pint of lime sulphur to 1 gallon of water (this mixture may, however, deteriorate the manure as a fertilizer); $1\frac{1}{2}$ pounds salt to 1 gallon of water (this destroys about 88 per cent of the larvae). Bisulphid of carbon is good, but it must be evaporated in a closed box.

Everyone having the welfare of the human race at heart will try to do his share towards the destruction of the virulent house fly.

By Way of Change.

By Josephine Spencer.

Bob crept to the head of the stair and listened. Not a stir of sound—and the little flicker of light from the curtained transom had disappeared. In a jiffy he was back in his room, and had snatched the bundle from under the bedspread.

Tiptoeing down that long stair was an ordeal in the still house! Every step seemed to creak, and when Bob reached the hallway, his knees were shaking. The key, too, gave its note of protest, and the door-hinges ground out a shrill creak of warning, as Bob slipped outdoors. It was a clear, but cold October night, and Bob shivered a little as the crisp breeze blew against his tense frame. He had left his overcoat behind, for Walt Evans had said that all those things would be supplied, and he did not want any extra weight.

At the cross-roads his cousin Milt slipped out of the shadow of a clump of trees, and the two boys, with a whispered word, ran rapidly up the road.

A mile away, at the top of a rise, they looked back. Milt's home was invisible but Bob could see the outline of the old homestead under the star-filled sky, and for the first time felt something like a pang. He was leaving it forever, perhaps, home, and home-people! Well, it had all been well enough in its way, but that way was too tame for a boy with red blood in him. Farming! Why, it was cattle's work, that drudgery and dull routine. It had begun to stifle him. He was cutting it, for good, now. He and Milt had schemed it all out through the summer, and now, with the wage of their season's work in their pockets, would soon be free for new experiences.

It was Walt Evans who had given them the idea of enlisting. The picture drawn by him of soldier life,

with its daily drills, and many changes of location and the chance, always, of real service—war, or Indian uprisings, or something to help make a man of one—it was a Paradise-picture compared to farm-life!

Of course, Walt Evans had always had the reputation of being lazy. Bob remembered his folks had said when Walt left home, it was a miracle he had found anything easy enough to appeal to him in the way of earning a living. Well, if it was easy, so much the better; that did not lessen the chance for change, and possible adventure. Why, the very beginning of it had brought more excitement into their lives than they ever had known before. Think of a trip to the capital with no one to "boss," or interfere—it made new men of them already!

All the way, of course, there was the dread of a sudden summons, or appearance that might end the whole adventure; and both gave sighs of relief when the last station was reached in safety.

Only Walt met them at the depot, and the three days' pleasuring they had under his chaperonage, paid them for all previous anxiety. There was the added interest, too, of the long journey to their new post; and its novelty of experiences put new zest to their self-congratulation for escape from farm life. The second month, however, brought disadvantages. There was a civic function in town, and the troops paraded two hours in a drizzling rain, this being followed by a long march to a distant camp, for the experience of the recruits who were being drilled in field life.

All week their drill was in heavy rain storms, and for the first time the boys sensed the difference in the hard camp-discipline, compared to the home one, where tender hands were ready



"It was a clear, but cold October night, and Bob shivered a little as the crisp breeze blew against his tense frame."

with warm clothing, if a fellow chanced to get a wetting, to say nothing of warm food, and a snug tucking under soft coverlids, as well.

Discipline, monotony, etiquette, all, however, were as nothing to the ordeal of facing the first holidays away from home.

The Fourth of July came first, and the day in camp was celebrated by special flag and other exercises followed by parade and drill, all finished by mid-day. Later there was a tame base-ball game played under the rays of a burning sun and too hot for any delusion of real pastime.

In the evening most of the men went down to the near town for a holiday spree, but Milt and Bob steeped in the clean habits and morals of strictly Puritan parents, had not yielded to the temptations placed before them by their free and easy fellows to make a night of it, both choosing even loneliness against the nauseous memory of sundry comrades seen in after stages of a holiday carouse.

The boys' fathers were own brothers, and each summer the Fourth was celebrated at one or the other's home in royal style, the families and farm hands of both homesteads, making a big and jolly company. Tonight, in their bunks at the company quarters, Milt and Bob lay nursing visions of the old time Fourth at home, the elders sitting on the big front porch, telling tales of their experience in the Civil war, and the younger ones playing "pomp, pull-away" or some of the patriotic games devised in celebration of the day. There had been no fire-crackers nor rockets, nor any of the "powder-play" known to most of their neighbors; a fatal accident to a younger child years before having made the dangerous indulgence a prohibited one with both families. The tragedy, in fact, had impressed upon them the truths now so widely exploited and practiced, that true patriotism does not need noise of cracker nor fire of

rocket to proclaim itself; that worthier methods exist by which the germ of loyalty to flag and country may be sunk deep in youthful hearts and that no sport, however cherished, should be indulged which may bring death or injury to human beings or destruction to property. In a word, that the good of all is more important than the mere pleasure or pastime of a few.

It all came back vividly to the two homesick boys tonight in their lonely quarters. After a long silence in which each had been trying to choke down something big and smarting in his throat, Bob spoke. "It needs almost a diagram and detective to convince me this is the Fourth."

"I was just seeing things," said Milt soberly. "The apple turnovers, and cookies and your father and mine on the front porch swapping stories about Gettysburg."

"Cut it, Milt. I'm standing about all I'm built to, now," mumbled Bob.

"You can take it from me," said Milt. "that there's about as much dead monotony in other lines of life as in farming. I'm so sick of drills, and target practice, and mending kits, and the rest of it—it would seem like high jinks to milk cows and break ponies, and get out into the fields at sunrise and plow up sweet smelling, spring earth."

"It's a good thing you signed that private pledge with me to stick out the term of our enlistment. I suppose you'd be deserting—"

"Deserting!" flared Milt. "Didn't I propose that pledge?"

"Yes, but it was because you had the home fever so bad you needed some kind of a hobble to keep you from sprinting back there on the gallop."

"You have mentioned being homesick at times, yourself, and I thought as both of us were in the same leaky boat, I'd better calk the seams, so we couldn't capsizе."

"Speak for yourself," snapped Bob.

ill-natured from his very misery, "I made up my mind before I enlisted I'd see it through the whole term."

"So did I," said Milt, "but I didn't know—"

"They never do, except in story books," growled Bob.

Milt did not reply, and after hours of silent picturing of scenes each knew were being enacted in the dear home place afar, they dropped off to sleep.

Late in autumn a diversion came in the removal of the company to a new post; but the novelty once over, a drearier time than ever awaited them.

Stationed at a little Arizona post, with a railway station in practical distance, and the desert stretching away on all sides, they missed even the diversions afforded in the pleasant location of the previous post and its nearness to the big town.

Winter, spring, and then summer again without hint of change; and Bob and Milt felt as if the long six months to their release would never pass. The Fourth, too, was once more near at hand and the boys thought of its approach with something akin to desperation.

"I'd like to have any one offer insult to the simple farm life, after this," said Bob, when the two boys had been counting up the remaining months, days, and even hours of their enlistment.

"This life suits Walt Evans to a T," said Milt, "and that means the limit in sluggishness."

"If we could only get out and fight!" murmured Bob.

"Yes, or hunt, or fish, or ride wild colts, like we used to at home—"

"Where's that pledge you signed last week about keeping home-talk on ice?"

"It's still signed," said Milt. "but the ink was poor, and—"

But Bob stuffed his thumbs in his ears and walked away.

* * * *

"Have you heard the news?" asked Bob a week later meeting Milt as he emerged from the barracks, and almost capsizing him in his excitement.

"News!" echoed Milt, sarcastically.

"News in this forsaken desert spot! You are dreaming, comrade, dreaming. Hark the bugles musty call—"

"It's no joke," said Bob breathlessly. "We are going to move. There's a call for two companies to help quell the Utes on the upper mesa, and ours is one of them."

A joyful look overspread Milt's face. "You're not faking, Bob—say you're not."

"Our company leaves tonight, and we are expected to be at Fort — tomorrow, at sundown."

Milt fell on Bob's neck. "Something had to happen, Bob—had to. We are not good enough to die young."

"Don't be too sure, Milt. There are more painful ways of departing this life than being bored from it."

"Not many; but thanks be, we will have a change."

Change it was, at the little post, for though the big desert stretched away in yellow dreariness on three sides, and bleak hills on another, landscape does not figure when the mind has pictures of its own, and there were stirring rumors all the time, to keep even stagnant blood tingling. Bob and Milt made no complaint during the three weeks their company guarded the little military post, while the main regiment scouted, in squads, for the invisible, but ever active foe.

When word came that their company was to take turn at searching, however, both boys could have shouted for joy. It meant excitement, adventure, perhaps—action. It spoke for the excellent record made by them both that they were allowed to accompany the others, older in the service.

They left at daybreak, crossing the divide several miles below the fort, and filing down the mountain side opposite above a valley threaded by

a wide stream, bearing on its edges scattering growths of forest which they had been detailed to scour in hope of stirring up the Indians, whose outrages were daily growing bolder, and whose main force was supposed to be somewhere in the vicinity.

It was near nightfall of the first day's scouting, that they camped on an open glade on a rise of the foothills, a hundred feet above the roadway, and as many rods from the slow-moving river, with its mask of foliaged trees.

The search had been thorough before choosing the spot, and they had been absolutely sure of the safety of their position. Half of the company, had been detailed to a station further ahead by ten miles, and behind them, 50 miles, lay Col. Reed's regiment, stationed at Dills' Ford, where the main force of the Utes had been last seen. It had been the desire of the commanding officers to bring the Indians into actual engagement, believing that the administration of one severe lesson, would quell the uprising.

Their careful search of the vicinity had revealed no trace of the enemy, and it was feared they had re-crossed the divide as the U. S. troops advanced, evading them by some path known alone to themselves.

Some such knowledge it was which could alone account for what happened. Certainly the appearance of that mass of figures filling the space between the road and the river savored of the uncanny, after their own needle-like search before striking camp. In the thick darkness nothing had been seen, and the gurgling of the stream, which just here rushed down a declivity over big boulders, answered for the cover of the enemy's stealthy approach.

In its surprise, Bob and Milt, with the rest of the startled soldiers, stood for an instant as if dazed, and only when their own orders came to fire, and they saw some of the dusky figures which raced up the slope, drop

in their tracks, and two of their own men fall in the front rank, did they realize that they were in real action.

Their superior position counted against the big odds in numbers, only in matter of the time it would enable them to hold out. No one in the little band of white men realized what the eventual outcome must be.

For ten minutes the fire was steady on both sides, and it meant something that not one of the enemy had yet overleapt the barricade thrown up about their camp. Then in the midst of the din of yells and shots, and scrambling figures, something happened. Away to the left where the spur of mountains curled round the little strip of valley like a capital U, a brilliant light flashes, its arching halo lighting miles of darkness into dim distinctness.

A sudden hush fell on both sides, a quick signal from the Indian chief sending the Utes scurrying from the slope.

"The heliograph!"

It was on each man's tongue, and all paused, watching the play of brilliant light on the distant peaks.

"All scouting contingents join main force at Dill's Ford. Enemy in vicinity in force at noon. Action eminent. Avoid ambush.

"COLONEL REED."

Again and again the message played on the dark hills, flashing its call to the half dozen detachments threading the river way.

"Some of them will make it," said their captain, looking yearningly at his commander's call. "But we—"

"If we'd only a heliograph of our own," said Sergeant Flannagan, "we could send out a counter call for relief."

"It would come too late," said Capt. Wade. "Great heavens," he went on. "There's Hamilton's squad just beyond us; they will be obliged to pass this way to reach the Ford. It will be a veritable death-trap!"

Sergeant Flannagan brought his hand up in salute.

"If I might take the liberty, sir, one of us might slip away whilst the inimy is keepin' whist down there, and warn Lieutenant Hamilton."

"It will mean a surer and quicker death to the man who tries it than fighting it out here," said the officer. "A man, too, would have to have been born in the saddle to scale this slope to the open road."

Bob's heart leapt to his throat. "If you please, sir," he said, saluting, "I can almost answer that requirement. Rode ponies when I was in baby clothes. I've taken two prizes for bareback riding at home."

"I won one, too, sir," ventured Milt breathlessly.

The captain looked from one to the other.

"I've heard good reports of you loth," he said.

Below them nothing stirred. The heliograph, with its sudden, and to the ignorant horde of savages, inexplicable appearance, had apparently dazed them into something like superstitious awe. Again and again it spoke, flashing its message from afar to the trained soldiers, versed in its language.

By this time, doubtless, every squad of soldiers lined about the valley and on the divide, was on the move to gain the rendezvous.

Captain Wade turned to the breathless boys.

"You two are cousins?"

"Yes, sir," with one voice.

"Well, I'm going to give you a chance to get that message to Lieutenant Hamilton. Be cautious, and whatever happens, don't be taken alive."

The words were hardly out of his mouth when the boys were horseback, leaving the animals where they stood apart in the little improvised corral.

Then, with a few parting words from the captain, they were off.

Keeping in the shelter of the boul-

ders and scraggly brushwood, the boys trailed along the slope, keeping well above the roadway for fear of some bullet aimed at them from the silent force behind. Stumbling, sliding, yet rapidly gaining ground, the boys kept on. Here and there a sharp bluff rose to bar the way; and at times the path steepened into almost impassable slopes. Without horses trained to their precarious foothold, they must time and time again, have rolled down their line. Presently as the silence below continued, they began to work down toward the roadway. Once there, both boys knew they could ride with the fleetest, their worst danger perhaps, an ambush along the way.

"Here we are, Milt—beat it!"

"We'll carry that message through, after all," whispered Milt, and struck spurs with a will. They had sped a half mile, when a sound behind curdled their blood. It was the steady pound of hoofs along the highway, many of them, too—and surprisingly close at hand. The riders must have kept near the grassy edges of the river, to have hidden sound of their rapid approach.

"It's all up, Milt," breathed Bob.

"All we can do now, is to remember the captain's last word."

"Don't be taken alive," whispered Bob.

"Hark," said Milt, suddenly pulling rein on his racing horse. Bob involuntarily followed suit.

It came to both of them now, the well known trumpet call, with Sergt. Flannagan's big voice reaching out across the half mile between.

"Halt! Privates Company B. All safe. Enemy in retreat!"

In a few moments the detachment caught up with them, and the sergeant who was in command of the little squad, breathlessly explained to the wondering boys.

"It must have been the heliograph that scared them clean out o' their wits. You'd hardly got beyond hailin'

distance when we heard the red-skins in retreat, chasin' like mad across the river. They'll be fifty miles the other side of it before the colonel catches up with them. Nevertheless, Captain Wade is waitin' for Lieutenant Hamilton to come along, and together, we'll risk whatever meets us on the way to Dill's.

* * * *

A month later, the Indians, overawed by the close quarters, and grim pursuit of the U. S. troops, who had overtaken them on the next day after Captain Wade's encounter with the main force of Utes, laid down arms, and retired to their reservations.

It was at the close of a morning drill, that Bob and Milt obeyed a summons to the commander's quarters. There was a brief talk, in which the colonel asked questions, then came a few telling words of commendation for their discipline under fire, and bravery in the recent action.

"We would like to keep you in the army," he said, "but I understand from Captain Wade that your wish is to retire at the end of your term of enlistment."

"Yes, sir," said both boys.

"Well, now, in view of your record in the short time of service, I fancy the department might award some special favor, in case you had anything in mind that you might wish to ask."

The boys looked at him with sparkling eyes.

"I am informed that you have a desire to be at home for the coming summer. I could grant you a furlough, but that would entail your return here for the remainder of the term. It is possible, in view of your record, and the short time remaining in your term, to procure your honorable discharge in time to secure your return home as you wish."

The two boys looked at each other with dim eyes. The secret dream of dreary months' waiting, to come true!

* * *

Bob and Milt stood on the little rise from which they had taken their last view of home. Lights were shining from every window of the farm house—and a shout went up from both boys.

"They're all there at our home," said Bob, and without a word both turned and ran like deers down the road. Ten minutes later they stood panting, at the window, peeping through at the scene inside. They were all there, Milt's parents, and all the rest, sitting at a table laden with good things—red apples, cider jug—the home scene pictured by the homesick boys through hopeless months.

"The've got two extra plates laid on that table," said Bob. "I wonder—"

"They are yours, my boys," said a voice behind them. "We saw in the papers you had been let off your time, and we thought you'd sure want to spent the Fourth with the folks at home, so we got everything ready for you."

It was Bob's father, and the next moment, out trooped the rest from the house, ready with the warmest welcome ever given to two homesick boys.

"Glad to be back to the farm?" asked Milt's father, later in the evening, when the excitement had somewhat subsided, and a shrewd twinkle gleamed in the old man's gray eyes.

"It's the simple life for us, now father, sure enough," said his son.

"Unless," said Bob, "our country should ever need us. When there's any kind of action, we don't mind the army life."

"But it's 'Home, sweet home' for all that," supplemented Milt—for them both.

CHILDREN'S SECTION

Papa's Stocking.

Elsie's mother died when she was a little baby, and ever since her home has been in the country with her grandmother.

Her father lives in the city all the week; but Saturday nights he comes out into the country, and spends Sunday with Elsie and grandmamma.

"I wish I could do something for my dear papa," said Elsie one day, when she was about eight years old.

"If you like," said grandmamma, "I will teach you how to mend his socks. You are old enough to learn, and it would be a very good thing for you to do. I think I was about your age when I first learned how to mend stockings."

So Elsie sat patiently by grandmamma's side every Saturday afternoon for three weeks, and then one Saturday night, before going to bed, she had the happiness of bringing to papa a pair of his socks that she had mended all herself, and I cannot tell

you how surprised and delighted he was to find what a nice little workwoman his little daughter was getting to be.

Here she sits in the window now doing her "week's mending," as she likes to call it. See how earnest she is about it, never once looking out of the window, or seeming to wish to run out doors and play. But did you ever see such a big pair of scissors for such a little girl to use? I will tell you a secret. Her papa has a nice new, cunning little pair in his pocket now, and a bright silver thimble, that he is bringing for her out of town!

I dare say he is thinking to himself how happy he is to have a little girl who loves him so much, and who tries so hard to do something to please him; and perhaps he is imagining the time when she will have learned to do many other useful things besides mending stockings, and will have grown up to be a young lady, able to keep house for him, and make him a bright and pleasant home once more.

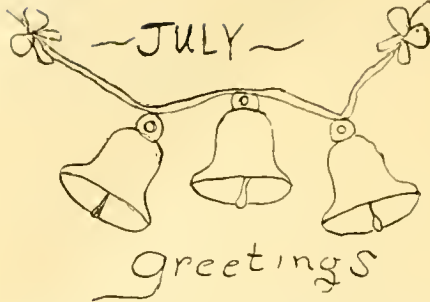
No doubt he pictures it all in his own mind, and his days are cheered by the prospect, and his heart warmed by the hope.

Ah! little children, you do not know how much your dear fathers and mothers think about you, and how they look forward to the time when you will be a help and comfort to them, after they have cared for you in your infancy and childhood.

I hope you all try now to do what you can to please them and to help them, for even very little children can do a great deal for the pleasure and comfort of those who love them, if they only try.



The Children's Budget Box.



Age 10.

By Adah Pomeroy.

Mesa, Arizona.

His Reward.

Tony, the orphan, was a boisterous, unruly lad of fourteen years. Before his mother's death, he was one of the most well-behaved boys in the little settlement. But now his teacher, Mr. Blake, grieved heavily as he thought how many times, he and his pupils had urged Tony to join their eighth grade to study and become anything but the reckless lad that he was. It was all in vain.

Mr. Blake had given up, but the pupils were still hopeful. One Friday evening they visited Tony. After pleading with him for some time to be one of them, he consented.

Promptly, Monday morning, he took his seat in the school-room. Mr. Blake welcomed him with a hearty hand shake. And great was the rejoicing of every pupil, as Tony, with tears in his large brown eyes, vowed he'd stay with them through thick and thin.

He did stay with them, never faltering, but kept on. And when commencement day came, he stood like a picture of refinement in the class, thanking the pupils for the good they had done him.

The next summer, he went away.

Six long years rolled by—no one heard of him, until one May day he came back to his little town, a professional lawyer, a teacher among men. After years of labor, toil and discouragement, he had reached the goal he aimed at. But he never forgot what his kind teacher and classmates had done for him. No, he never forgot that they taught him his first lesson.

In one of his great lectures to his students at Harvard college, he said: "What I am I owe to the boys and girls of my little birthplace, for they taught me: 'Live for others—exercise the talents God

has given you, and by so doing you make this world brighter.'"

Blanche Maxfield,

Age 15.

Spring City, Utah.

Hunter.

Hunter is a lively ward

Within dear Granite Stake;

The people are industrious

And true, for Zion's sake.

The children go to Sunday School

With bright and smiling faces,

And e'en before it's time to start

They're always in their places.

The teachers give the lessons,

And when it's time to close

They all join in the music of

A song that each child knows.

We have a fine large school-house

In the center of the ward,

And we play a lot of games at school

Upon the common sward.

The teachers, dear, keep busy

From morning until night,

In helping all the children—

To show them what is right.

We have some pleasant shade trees,

Planted around the grounds.

And we hurry briskly into line

When the good old school-bell sounds.

Ivy C. Nielson.

Age 14.

Hunter, Utah.



Darning Stockings.

Photo by Geo. K. Lewis.

Age 10.

Mesa, Arizona.

Honorable Mention.

We have received stories, poems, or drawings from the following named boys and girls and while the articles did not win prizes, yet they were all good and we urge the contributors to continue their efforts.

Pearl Anderson
John A. Breeze
Ireta Bell
Matilda Barlow
Henry Christensen
Annie Godfrey
Glen Howe
Verna Hansen
Maggie Johnson
Zada Justeson
Mary M. Jones
Eva Jacobson
Clarence Millet
Zina McConkie
Pansy Perry
Winnie Peters
Miriam Renshaw
Vera Walker

Hattie Watt
Ila Wing
Maud Yeaman
Freda Zimmerman

COMPETITION NO. 24.

Book prizes will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Rules.

Competition will close August 1st.

Every contribution must bear the name, age and address of the sender and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written in ink and on one side of the paper only.

Pictures should not be folded.

Address, The Children's Budget Box, JUVENILE INSTRUCTOR, 44 E. South Temple Street, Salt Lake City, Utah.

The Puzzle Page.**Our May Charade.**

juvenile Instructor.

The following is the correct solution of the charade published in the May Juve-

1 2 2 1 3 4 5 6 7 8 4 2 9 1 10 3
I R R I G A T E D F A R M I N G

We received quite a number of good answers, but only two correct ones. The following are the winners:

Miss Nola Martineau, Colonia Morelos, Sonora, Mexico.

Carl Edvalson, La Grande, Oregon.

Sentence Puzzle.

By Rulon P. Bennion, Vernal, Utah.

—u—t—a—t—e— f—o— a —o—i—a—
a—d —e—e—s— t—e —c—a—n—c—.

Fill in the blanks and solve the puzzle. The answer is the name of a close relative.

Hidden Trees.

By Ivy C. Nielson, Hunter, Utah.

1—Grace dared to cross the water.
2—Let Hazel make the play-house.

3—Can you find Salem on your map?

4—I will go if Irene does.

5—He sang the solo customary or according to the custom.

6—I will have to scrub Bertha's floor.

Hidden Parts of a Buggy.

By Ivy C. Nielson, Hunter, Utah.

1—I saw someone else at the fair.

2—The city of Manti resembles St. George.

3—We will catch some fish after dinner.

4—The shoemaker will show us how heels are made.

5—Robert opened the door.

6—The tariff or tax led to a dispute between the political parties.

Rules.

For the best ten answers to any or all of the above puzzles we will award suitable books, lists to be submitted.

Competition will close Aug. 1st.

Answers must be written in ink and bear the name, age, and address of the sender.

Address Puzzle Editor, Juvenile Instructor, 44 East South Temple Street, Salt Lake City, Utah.

THE RUNAWAY DOLL



VII



"JENNY," called Mrs. Binney, "will you come and take care of Baby Bo, while I go to market with the big basket, to buy potatoes and carrots and apples and oranges for dinner?"

Oh, yes, Jenny would take care of Baby Bo, while mother went to market. Baby Bo was rolling her ball out by the back door, and

painting up by the garret window. "Don't dilly-dally!" called Mrs. Binney. "Oh, no!" promised Jenny.

And away went Mrs. Binney with her basket. But Jenny dipped her brush in the paint, chose a lovely color out of her box, and painted a picture of

Then she read a few pages in her new story-book, and then she counted the






coins in her box, and then she found her doll's shoe under the bed.

And after that she tied a red ribbon on her hair, and hung her gold chain round







her neck, and looked in the mirror at herself. And all the time Baby Bo was











waiting for Jenny to come and take care of her. The




sun shone, the  danced, the  played with the , and a big brown  crawled along the path---and still  did not come. "Ah-goo!"





said , and she began to creep. She crept past the , past the , past the  and  and , down to the foot of the garden by the river---and there she saw

a beautiful  under a bush. It was Rose Rambler, the doll that naughty  had carried off! "Ah-goo!" said , and she hugged the  in her fat little , and went to sleep. She dreamed dreams of  and  and ---and then she dreamed that  was calling her, and woke with a start. And  fell out of her arms and rolled down the bank into the river.

"Ah-goo!" said , for there was Jenny running down the path.

"Oh, oh, what if I had lost you!" cried .

"I will never dilly-dally again!" And she caught Baby Bo up in her ,

and carried her back through the garden to the house---but  went floating away down the river!



Laughs.

Fishy.

"Sir, I am looking for a little succor."
"Well, do I look like one?"—Louisville
Courier-Journal.

Getting On.

"Well, little boy, did you go to the
circus the other day?"
"Yes'm. Pa wanted to go, so I had to
go with him."—Kansas City Journal.

Frankness.

"Did that young man kiss you last
night?"
"Mother, do you suppose that he came
all the way up here just to hear me sing?"
—Tit-Bits.

The Reason.

"Why does the giraffe have such a
long neck?" asks the teacher.
"Because its head is so far away from
its body," hopefully answers the boy.—
Judge.

The Penalty.

"Johnny," said the minister, reproving-
ly, as he met an urchin carrying a string
of fish one Sunday afternoon, "did you
catch those today?" "Ye—yes, sir," an-
swered Johnny. "That's what they got
for chasin' worms on Sunday."

Sincere Prayer.

Teacher—"Now, Tommy, suppose a
man gave you \$100 to keep for him and
then died, what would you do? Would
you pray for him?"

Tommy—"No, sir; but I would pray
for another like him."—The United Pres-
byterian.

A Hero.

"Harold, aged nine, came home one
day so bruised and dirty that his mother
was thrown into a state of marked per-
turbation.

"Mercy!" she exclaimed, in horror.
"How on earth, my child, did you get
your clothes and face into such a state?"

"I was trying to keep a little boy
from getting licked," was Harold's vir-
tuous, if hesitating, reply.

"Well, that was fine!" said his molli-
fied parent. "I am proud of you, sonny.
Who was the little boy?"

"Me."—Chicago Record-Herald.

The Sailor's Chest.

Bobby—"This sailor must have been a
bit of an acrobat."

Mamma—"Why, dear?"

Bobby—"Because the book says, 'Hav-
ing lit his pipe, he sat down on his
chest.'"—Sacred Heart Review.

In a Hurry.

Magistrate—"What is the charge
against this old man?"

Officer—"Stealing some brimstone,
your Honor. He was caught in the act."

Magistrate (to prisoner)—"My aged
friend, couldn't you have waited a few
years longer?"—Chicago Tribune.

Progression.

Papa—"Where have you been, James?"

"Fishin'."

"Come into the woodshed and we'll
have a whaling expedition."

How It Goes.

"Well, George," said the president of
the company to old George, "how goes
it?"

"Fair to middlin', sir," George an-
swered. And he continued to curry-
comb a bay horse. "Me an' this here
hoss," George said, suddenly, "has
worked for your firm sixteen years."

"Well, well," said the president, think-
ing a little guiltily of George's seven-
dollar salary. "And I suppose you are
both pretty highly valued, George, eh?"

"H'm," said George, "the both of us
was took sick last week, and they got a
doctor for the hoss, but they just docked
my pay."—Woman's Home Companion.

The Old-Fashioned Way.

The fact that corporeal punishment is
discouraged in the public schools of
Chicago is what led Bobby's teacher to
address this note to the boy's mother:

Dear Madam:—I regret very much to
have to tell you that your son, Robert,
idles away his time, is disobedient, quar-
rels some, and disturbs the pupils who are
trying to study their lessons. He needs
a good whipping, and I strongly recom-
mend that you give him one. Yours
truly, Miss Blank.

To this Bobby's mother responded as
follows:

Dear Miss Blank:—Lick him yourself.
I ain't mad at him. Yours truly, Mrs.
Dash.—Youth's Companion.

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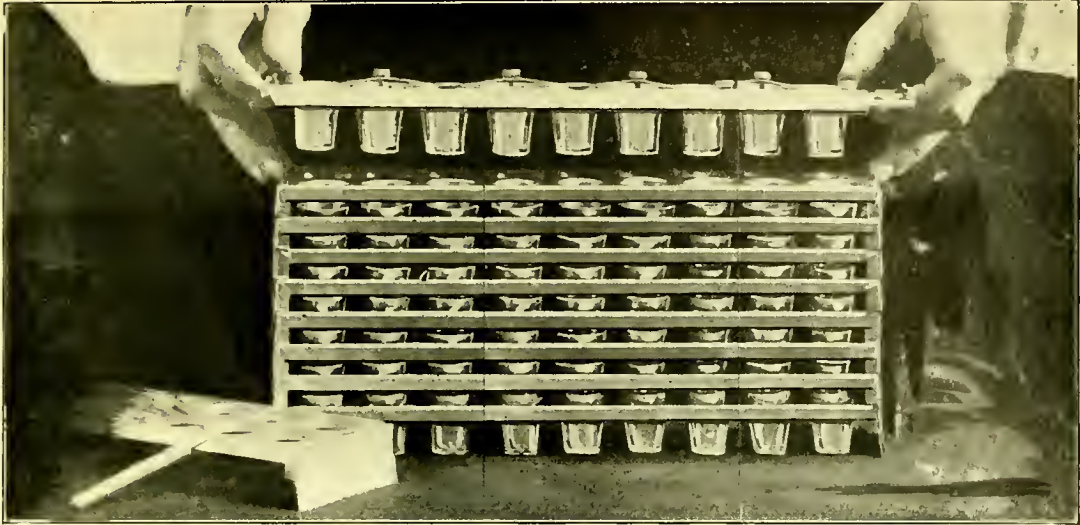
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